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THE
GREAT HARMONIA;
CONCERNING
PHYSIOLOGICAL VICES AND VIRTUES,
AND
THE SEVEN PHASES OF MARRIAGE.

BY
ANDREW JACKSON DAVIS,
AUTHOR OF "THE PRINCIPLES OF NATURE, HER DIVINE REVELATIONS, AND A VOICE TO
MANKIND," "THE GREAT HARMONIA," "THE APPROACHING CRISIS," ETC.

Absolute purity of heart and life is the richest human possession ; and perfect obedience
to the highest attractions of the soul is the only means of its attainment.

VOL. IV.

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THE
GREAT HARMONIA.

VOL. IV.
THE REFORMER.

P R E F A C E.

THE present volume is composed of discourses written during the past year. They treat upon a class of subjects, which, above all others, are most intimately connected with the organization, development, and destiny of individual and social man. By physiological vices and virtues is meant, those uses of the conjugal principle, which tend directly either to demolish or to upbuild man's moral and physical nature. In order to impart a definite knowledge of the author's view of man's affectional endowments, it was deemed advisable to repeat briefly what may be found in "The Teacher" on the six loves. It is believed that while the first portion of this volume will tend to save many of both sexes from destruction, the concluding lectures will do much toward giving right views of marriage and parentage; and thus, that the entire work will act powerfully in the direction of mankind's regeneration and happiness.

The publication of the conclusion of the chapter on the question: "What and where is God?" is still further postponed; for which the author can furnish no satisfactory reason, save this—that he does not feel "impressed" to continue that subject at this stage of the public mind.

That the truths herein contained may be welcomed by the earth's inhabitants, like salutary messages from the Fountain of Love and Wisdom, is the most earnest desire of

THE AUTHOR.

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THE
GREAT HARMONIA.

LECTURE I.

THE PHILOSOPHY OF REFORM.

It is generally understood that REFORMS are primarily suggested by the existence of positive evils. If there were no evils to remove, it is said, there would be no need of schemes of Reformation.

Reform is a normal development. By studying the plan and aim of Nature, and the perpetual play of countless forces in the domain of Matter, you will discover that *Formation* and *Reformation* are legitimate coequal concomitants of universal life; the inevitable results of the operation of immutable laws. An idea of Reformation, therefore, is as natural to the human mind as an idea of any other process in the empire of being.

Reformation is not a physician sent by God to heal a sin-sick world; is not a medicine manufactured arbitrarily to overcome disease; is not a special agent, despatched from the celestial court, to overlook human accounts and liquidate long-standing obligations. If Reformation had come from *de*-formation, then it would at best be but an evil itself. If it be urged that Refor-

mation would not exist unless positive evil first existed, then, I ask, how can the effect be intrinsically superior to its cause? Can a development be essentially more perfect than its origin? Does a Reform exist simply because an evil exists? Does a Reform die when an evil dies? If so, then Reform is temporary and mortal. It is but the evanescent antidote to an evanescent poison.

In such an estimate of Reform there is nothing but experiment, uncertainty, instability, dissatisfaction. The reformer finds no eternal, no immovable Rock beneath his feet. He but stands upon slippery places; and, with a lever both short and weak, strains to move the world. He works and tugs with all his soul; he fancies the work is efficient; he thinks he sees the mighty world in motion; but a few years of incessant toil, amid hoary-headed institutions, uncaps his mistake; and he discovers, with momentary despair, that only himself, not the world, had moved mainly in the direction of his thoughts!

Such is the experience of him who regards Reform as the temporary means of removing temporary evils. In fact, such an experience is inseparable to that mind which begins the work of Reformation on the idea that "evil" is the great antagonist in the world to overcome. He begins with an error and his experience will correspond. He is fighting "a man of straw," and a man of straw will come as his reward—or, he aims at *nothing* and succeeds at last in hitting it. Such is the fate of that mind which is enough impious, sufficiently ignorant and blasphemous, to fight any condition or influence as if it were an absolute evil.

But such is the motive-power of the Christian system. It would never have had an existence, in the opinion of its sponsors, had there not previously existed a terrific *evil* to overthrow. Christianity is, therefore, regarded as a supernatural scheme of Reformation, especially instituted to counteract a *deformation*

equally supernatural and all-embracing. The Christian system begins with a false idea of Reform; and, as a sequence, exerts a corresponding influence on mankind. And all reformers who begin by admitting the absolute existence of "evil," have taken to their bosoms a viper whose poison will surely steal throughout and cripple their every movement.

The church estimate of human nature is an insult to the Great Spirit. We must reason inductively, and charge upon God the *evil* we find in the world. The interposition of human nature between the Creator and the end of creation—the alleged supernatural sin growing out of man's free will in exercise—is no relief to the argument. The mind will ask the All-wise, the All-good, the All-mighty, why he did not exert his sovereign attributes so surely that only goodness and wisdom and happiness could exist in the universe? with these attributes in what we term "God"—the power to *know* all things, the power to *bless* all things, the power to *do* all things—we can find no excuse for the permission of evil. He was not ignorant, requiring experience; was not weak, requiring exercise; was not impoverished in goodness, requiring enrichment of essence. Nay: the Christian's God is surcharged with the purest, the best, the wisest, the mightiest attributes. Consequently, we can find no excuse for the existence of evil. He had the wisdom to *know* better, the goodness to *feel* better, the power to *do* better. On the Christian's theory of evil and of God, therefore, there is no utility in the sufferance of the former—no human pardon for the conduct of the latter? Theologians may plead the cause of Jehovah, they may construct elaborate superstructures of argument, may strive, as they always do, to exchange our condemnation for admiration; but man's most faithful friends, his Intuitions and his Reason, will remain the inexorable and imperturbable opponents of theories so absolutely irreconcilable to the principles of equity and Nature.

Evil is the great enemy, the implacable personified foe, whom the Christian system is organized to destroy. The "Devil" is the poetical impersonation of all discord and wrong; of vice and misery. Hence, the church levels its sacred canons directly at the fancied fortifications of his infernal majesty. In nine battles out of ten the "Prince of Darkness" comes off victorious; the Doctors of Divinity are routed, and make an inglorious retreat. This species of warfare, this theological *fillibustering*, is entertaining to the saints. And yet the practice must cultivate pugilistic propensities. Why not be as reasonable with this implacable fabulous foe as with living modern reformers? The wisest of the clergy counsel *non-resistance* in reference to the innovations of Harmonial Philosophers; on the truthful theory that opposition merely discloses their own impotency and lends strength to the advancing enemy. Why not treat the Devil in a corresponding spirit? Does not the agitation of clergymen excite opposition in the bosom of the infernal Prince? Or, rather, does not such opposition generate sympathy for the victim? If so, would it not be wiser for all Reformers, whether in the church or not, to cease a warfare against *imaginary evils*; and, instead, take their position earnestly and firmly before the world as the seers and followers of Nature's Principles?

The Philosophy of Reform is plain and simple like the philosophy of everything else in Nature. In short, and shortest, it is the philosophy of progressive development. First comes *formation*; then *reformation*—just as improvements in nature succeed alterations and changes. Every being exists, not only for itself, but also as a portion of some other existence superior. The myriad forces of nature unfold themselves into myriad forms—each after its own germinal impulses—which live and act on the world, not only for themselves, but go to form a basis of existences still higher and more perfect in the scale. The superior not only comes from the inferior, but depends upon it

for existence and nutrition—the effect containing the qualities of the cause—as *reformation* is the natural sequence of formation—as our globe is not the final point of cosmical growth, but the vestibule to a system more grand and beautiful, a reformation, so to speak, of the present place and plan.

That which I would get out of the world is the prevailing half-formed idea of something intrinsically “evil”—a great enemy to quarrel with—a doctrine of demons, which obtains more or less definitely in all religions. There is a spirit of universal fault-finding; a kind of blasphemous complaint about evil and sin. If there be any demoralizing Atheism in the world, *it is this belief in pure evil*. But the joy is, that no one thinks thus impiously concerning himself; it is a second-handed doctrine, a rheum or mental debility, imparted through the hereditary force of individuals and affiliations of nations. But there is no greater profanation than a belief in essential sin.

Almost all Reformers start with the idea of dethroning some gigantic Error. They have a great Devil to fight down; an Apollyon to annihilate. They do not see that *Reformation* is a link in the chain of universal processes; a means of progression, of alteration and change, fashioning old garments to new bodies, turning the conditions of past generations into building materials for the immediate present and the future. Instead, they commence too frequently with the overwhelming absurdity that some *divine law* has been violated, that some ordinance has been trampled down by wicked and vice-generating minds. Hence they march into battle, regardless of life, full of the spirit of condemnation. The conviction becomes epidemical, and impoisons the nations—perhaps, it spreads throughout the world, a few sound minds scarcely escaping, and comes out in the next edition of churches and governments.

In the Hebrew and Christian Scriptures, it is affirmed that “sin is the transgression of the law.” But by an examination

of Nature, the true and only Bible, it will be seen that this statement is erroneous. It gives a wrong idea both of man and law. The usual conception of transgression is, an act of a free moral agent, which overpasses or surpasses an immutable rule or law to regulate action. The theological idea is, a transgression of the moral law as given by God to man. Now it is of the utmost importance that Reformers comprehend the error of this statement. It will be found impossible for man to transgress a law of God; impossible to break the minutest principle of Nature. Go where you will, do what you can, some law will regulate you. The balloon of hydrogen ascends and the bag of sand descends; results, though different, from the operation of the same law. You suffer pain, and pleasure also is yours; results of different actions, but the law is the same.

If it be admitted that man can violate, mar, break, arrest, surpass, or transcend any law whatever physical or spiritual, we then have no power whereby to determine, or even to imagine, at what period in the great eternal future, on what mysterious shore of this illimitable universe, the *last ripple* of such an imperative disturbance, of a catastrophe so mountainous, would finally expire and roll into oblivion. The mind is overwhelmed at the thought; the mere possibility of man violating an immutable law. But it will be found, by a patient investigation, that it is *not* within the power of any mind in the universe to *break* or in any way *disturb* the operations of a single principle in any department of the universœum. If so, then Sin can not be a transgression of the law.

What is denominated the "laws of Nature" are not the results of legislative acts proceeding from the Deific volition—by which alone they are supposed to be universally operative and eternally efficient—but are, on the contrary, the spontaneous manifestations of inherent constitutional vital forces residing in, and unchangeably flowing from, the Great Heart of Nature!

The laws of Nature, like man's blood and all the involuntary functions of his being, flow through and perform all the work which we behold, including the development of the human soul, without so much as arousing a single thought in the organism from which they emanate.

Perhaps the true Reformer would get the idea more definite, if I put the proposition in this form: the Laws of Nature are not *creations* or institutions, but *emanations* and inherents; they tell us not what God thinks or wills, but they tell us how He *lives*; how He must inevitably and immutably act. And if a single law of His constitution could be, by means of accident or the interposition of a foreign force, to any extent infringed upon, violated, or suspended, it would threaten Him as well as the universe with the appalling disaster of utter disorganization and chaos.

It is the common expression, that man violates *this* and *that* law—that he has infringed upon and broken *this* and *that* statute—laid down in the material and spiritual government of God. But I am led to affirm that such employment of language, although I have myself thus frequently used it, tends only to impart and confirm wrong conceptions of God and of the powers of man, which are infinitely less than God's.

Let us consider whether it can be true that "sin is a transgression of the law." It can easily be shown, I think, that every law is above the possibility of suspension or violation. The Bible affirms that "the way of the transgressor is hard;" and here, as in other places, the term "transgression" is used to signify a breaking or surpassing an established rule of moral action.

But there are multitudinous reasons which prove this conception of transgression to be both fallacious and pernicious. Most all reformers take this idea as the basis of their opposition to established wrongs. Perhaps they will come to see that this fact

(of a wrong beginning in their work) will explain why they oftentimes accomplish so little. There is no "evil" in the world I repeat; but there are "conditions" to be changed. Reformers are or should be *causes* of changes and improvements; they are constructionists; not destructionists, except incidentally. Also I repeat that no law, physical or moral, can be really violated. Suppose, to take a familiar example, you place your finger in the flame. What follows? You suffer pain more or less, and perhaps disorganization of the parts. The question is, does the punishment spring from the indignation of an offended law? Has a law been broken, or suspended, or overpassed? I reply in the negative. If the law was broken or disabled it could not punish. The punishment is evidence that the law, which regulates the health and well-being of your finger, is still in full and perfect action. Therefore the explanation is, that, instead of suspending a law, you have substituted one law for another—or, more properly, obeyed an additional law with which your finger entertains only a distant and not an intimate friendship. The law by which the fire burns and decomposes the organism, is as *perfect* as the law by which that finger is physiologically governed. The burning was accomplished in accordance with a chemical law; while the normal condition of the member is maintained by a law of physiology. And if, instead of maintaining your harmony with the physiological law, by strict adherence to its requirements, you put yourself under the action of the *chemical* law of disorganization by flame, the philosophical sequence then is that you are immediately informed of the error of the substitution. And by aching and pains you are admonished to avoid that use of this law for evermore. Reformers in physiology, therefore, should cease giving the impression of man's power to *violate* law; but, instead, dispense the knowledge of what laws are proper under all circumstances to man's well-being. Here is a chronic dyspepsia. Is this dyspepsia an evil?

No : because this disease is as natural, under certain conditions, as *health* is under other conditions. Perhaps the individual has placed himself under the law of *sustenance* when the law of *abstinence* was only proper to his organism. So that, in this case, sin is *not* a transgression of the law ; but an *obedience* to a law with which the body entertains for the time only a distant fellowship.

In the distance you behold a train of cars. All which pertains to them—the power by which they move, the revolution of the wheels, their adhesion to the track on which they roll so speedily forward, their shape and their size, all the intricacies pertaining otherwise to them—come immediately under the comprehension and dominion of immutable law. By the aid of flame, a chemical change is wrought upon water, which, by being promoted to a state of vapor, is clothed upon with a harness of steel and iron ; thus the vaporized water, through chemical and mechanical laws, when controlled by the engineer, puts the wheels in motion with the dependent train. The confluence of laws in all this is beautiful. Centripetal and centrifugal laws operate undeviatingly upon the wheels ; and these, obeying the law of friction and the law of gravitation no less, adhere permanently to and move upon the horizontal rails. Now, you perceive, it is owing to this adherence between the wheel and the rail, to the law of friction, that the locomotive is enabled to move the cars and carriages through space. And so we might trace, to minutest details, the many and various laws which, by operating in concert, produce all the phenomena we behold in the flight of a train across the country.

While these laws are obeyed, you say, all goes well. But break a single link, and the shock is communicated “with the celerity of thought” to the minutest ramification. *Now the train jumps the yawning chasm of a drawbridge*, or leaps some precipitous bluff, and has fallen into shapeless fragments. A few

moments since all was harmony and joy ; now all is discord and consternation ; happiness is exchanged for misery.

The question is : Has some law been broken ? My reply remains the same, that *no law* has been either marred or suspended ; but that another law has been substituted and obeyed. It is still better to say that we now behold the results of a different action of the same laws. For the demolition of the train was accomplished as really in accordance with the operation of laws as was the previous unity of parts which imparted such harmony and security to the flying train. Cars remain *on* or run *off* the track, therefore, in harmony with law.

Even so, if men are degraded to the condition of chattel slaves—degraded by men of superior physical strength and better social circumstances—then they are compelled to obey a law of bondage and brutality proper only to the animal kingdom. Substituting the law of brutes for the law of man necessarily results in that degradation which is common to the brute. No law is violated, remember, but man obeys a law, or is coercively placed under the operations of a law, which pertains not at all to the estate of man. It is not the disobedience, but it is the obedience, of a law with which man has no real affinity, that works the insufferable troubles and countless miseries of human slavery. But is slavery not an evil ? My reply is : that, under certain conditions, slavery is *not* slavery, but it is *all the liberty* the soul can comprehend or agree to embrace. Liberty and slavery are comparative terms ; expressive only of conditions out of which they rise. We think we enjoy Liberty, until a higher estimate of conditions get into the Reason-principle—then, seeing better and aspiring higher, we grow discontented and respond to the law “EXCELSIOR !” Suppose I regard southern slavery as a “misdirection” of human rights and liberties (as I do) then, as a Reformer, what is my true method in reference to it ? With all my might and mercy, to *Proclaim*

the Law of Liberty which I realize; whereby, without bitter denunciation, I must endeavor to make a corresponding impression upon the *causes* of slavery. What are the causes? The slavebreeders and slaveholders. What produces these breeders and holders? Certain social, political, and religious circumstances which, although natural to that phase of development, are extremely unfavorable to higher manifestations of liberty and happiness. And inasmuch as the higher manifestations of liberty and happiness are alone *congenial* to me in my state of development, therefore must I labor heartily to bring all mankind to those conditions in which my soul feels contented and at home. In all this, I must work to satisfy myself. To be truly an efficient and philosophical Reformer, I must not fight slavery as an evil—a monster to be killed—and slaveholders and slavemongers as vile demons, and politicians as heartless renegades, and ministers as worthless apostates to truth and humanity; but I should open the better way to all these, with love and wisdom (as much as my condition allows me to obtain and enjoy), and strive, by the presentation of great truths and soul-stirring principles, to change lower conditions into higher circumstances from which superior rights and liberties will naturally flow forth and unfold. I should do this on the principle that all men are natural believers, and reason instinctively from cause to effect.

This reasoning holds firmly all the way. In regard to every moral law, the punishment which men experience arises not from violations, but from adherence *to* and the substitution *of* laws with which the mind has no constitutional ability to place itself pleasurably and profitably under.

Here is a principle of *Truth* as men say. What is Truth? Truth, according to a philosophical statement, is the absolute coincidence between the *objective* and the *subjective*; a concordance between things and ideas. Suppose I look at a tree. It

is the object; I, the subject. It is to make an impression; I am to be impressed. This is the law of Truth. First, the cause or the object; second, the effect or the impression; third, the result or the reflection. *If the reflection be in exact harmony with the cause of it* (the object of the impression) *then you have the exact truth.* Truth is comparative, or conditional. Truth is the relation of things as they are; error, the relation of things as they are not. What men term Truth, therefore, is not absolute. Perhaps you can perceive an *Inmost* region of thought; a deeper and higher sphere of principles. If so, then you will become acquainted with truths wholly absolute and final. There is nothing absolute but *objects, impressions, and reflections*; the *coincidence* between the first and the last is commonly called "Truth." How do you get ideas? By contact with objects. If the tree makes a true and full impression of itself upon my mind, and if my *reflections* are true to the impressions thus imparted, then I have a truth, or a fact. But if there be any *in-harmony* whatever between my ideas of things and the things which originally imparted my ideas, then I have an error. This we term a mistake or misapprehension. But falsehoods we say are wilful developments of mind; yet, falsehoods are as natural to some mental organizations as correct impressions and correct reflections are natural to others. Some minds are like bad mirrors; they tell a falsehood right to your face. They make you appear straight where you are crooked; and deformed where you are really beautiful. Such minds are as true to their organizations as other minds whose probity and integrity we love to contemplate. Of all this Reformers should think.

What we term "falsehoods" are not absolute but relative; there are no essential falsehoods. Perhaps, in sophisticated moments, you will affirm no less of what men term "Truths." It is but a question of degrees and conditions. *There is a middle line between diminution and exaggeration.* On this line alone

can be found the absolute coincidence between “things” and “ideas;” which constitutes what the world terms Truth. Error is what we find to the right or to the left, below or above this line of solids and surfaces. But who shall say that *diminutions* or *exaggerations* are essential falsehoods? They occur as a result of the existence of the middle fact or principle—just as on either side of a rectilinear line we find expressed every variety of geometrical forms and mathematical conditions. What is true in science is equally true in mind. Therefore, I not only deny the existence of evil in the world, but, also, the existence of essential falsehood. Objects, impressions, and reflections, are alone worthy the title of “absolute existences.” Truths and falsehoods are but changes run upon these absolute entities. Can you see a more legitimate conclusion?

“The Arabian Nights Entertainments” furnish examples in extenso. Here we behold places and palaces which never existed; we admire beauties, shudder at dwarfs, and fly from horrid genii; and dance at supernatural parties with a passing feeling of pleasure and possibility. Do we not meet falsehood here? I answer, No: for, in essence, everything mentioned is possible. Palaces are possible, dwarfs are possible; and genii are but exaggerations of common men. Thus all religions begun in facts—in mythology, in astrology, in spiritualism, in mistaken explanations of evils, in exaggerations of bad men into literal devils, in symbolizations of burning mountains into local hells, in attributing imaginary causes to visible effects, &c.—leaving the Reformer to conclude that all religions are *natural* in the order of their development; but that the *highest natural* religion is the most spiritual and profitable to mankind, is a conclusion quite as unavoidable.

Inasmuch, therefore, as “error” falls under the denomination of *variations* from the central line of coincidence between the objective and subjective, and does not, as religionists believe and

assert, originate from an independent source of organic evil, called a Devil, we are philosophically authorized to consider it hereafter as only the NEGATIONAL CONDITION OF TRUTH; as arising from transitory variations of this middle line of harmony; and, as Harmonial Reformers, our work should be directed to informing the world of the superiority of *higher* departments and manifestations of Nature to those circumstances in which we find even the most civilized races greatly involved.

From what has been affirmed it will be seen, that there is a *law* of exaggeration and a *law* of diminution; a brace of laws which, by themselves considered, are no less essentially perfect than the *law* of harmony between objective and subjective realities. At this point, then, comes the question: Is a man, when telling what is termed a falsehood, really violating a principle of Truth? The answer is, as before, that he has substituted either the law of diminution or else of exaggeration for the *middle law* of harmony between things and ideas. Hence I deny that "sin is a transgression of the law" (or, stronger still), that any law can be transgressed by any power in the universe. Owing to a variety of causes, operative prior as well as subsequent to birth, thousands of organizations find it far more easy and natural to act upon the *Side-laws* than upon the middle line; and although such minds increase the necessity for Harmonial reform movements, yet they are natural notwithstanding; and there is no goodness or truth in the religion that denounces them as malicious and premeditators of evil. But one might inquire: in what does the wrong consist? Answer,—it consists in translating, so to speak, into the human mind a *law* of the lower, sensuous, quadruped world; with which the mind, when born and strengthened by culture on a superior scale, has no constitutional ability to harmonize—no power to render subservient to its progressive development in goodness, wisdom, and happiness!

Reformers need to understand that WAR is as natural to one stage of human development as PEACE is natural to another. My brother has the spirit of revenge. Shall I call him a demon? Is not his spirit natural to his condition. War is *not* evil or repulsive; except to a man of peace. Who made the warrior? Who made the non-resistant? Polygamy is natural to one stage of development, as oranges are natural to the South. Shall I grow indignant, and because I am a monogamist, condemn my kinsmen of yore? Who made them? Who made me? We both came up under the confluence of social and political circumstances; and we both represent our conditions and our teachers. The doctrine of blame and praise is natural only to an unphilosophical condition of mind.

The spirit of complaint—of attributing “evil” to this and that plane of society—is natural. But is natural *only* to undeveloped minds. It is a profanation—a sort of atheism—of which I would not be guilty. And all our religions, all our schemes of reformation, operating on this superficial plane, need the very elements which are necessary to Reform.

How plain it is that a birth *into* this world or a birth *out* of it, that sickness and health, sorrows and joys, are natural and always in harmony with law! Reformers need only ascertain and inculcate the PRINCIPLES OF NATURE, and their results on superior planes of growth; the world will listen just as truly as it can, and will develop as fast. War, slavery, money, will at last come into friendship with universal interests; all disorders in due time are overruled for good.

It imparts grand melody to be in harmony with flies and flowers. Birds and beetles are nature’s own productions. What avails it that we fret and fight with mice and mosquitoes? Cities and consumption are natural; but there is a higher naturalness to which we cling. Parties, classes, denominations, sects, are natural; but we would go up to better rooms in the

temple of Nature. We can not help worshipping when on mountains; in valleys, we look up and aspire to elevations; thus all things seek counterparts and opposites.

"The divine effort is never relaxed," says Emerson, "the carrion in the sun will convert itself to grass and flowers; and man, though in brothels, or jails, or on gibbets, is on his way to all that is good and true. Burns, with the wild humor of his apostrophe to 'poor old Nickie Ben'

'O wad ye take a thought, and mend,'

has the advantage of the vindictive theologian. And the hasty, denunciatory, dogmatic reformer is not less in need of a lesson. The lesson of life is practically to generalize; to believe what the years and the centuries say against the hours; to resist the usurpation of particulars; to penetrate to their catholic sense. Things seem to say one thing, and say the reverse. Appearance is immoral; the result is moral. Things *seem* to tend downward, to justify despondency, to promote rogues, to defeat the just; and yet, by knaves, as by martyrs, the *just cause* is carried forward. Although knaves win in every political struggle, although society *seems* to be delivered over from the hands of one set of criminals to the hands of another set of criminals, as fast as the government is changed, and the march of civilization is a train of felonies; yet, general ends are somehow answered. We see events forced on, which *seem* to retard or retrograde the civility of ages. But the world-spirit is a good swimmer, and storms and waves can not drown him. He snaps his finger at laws; and so, throughout history, Nature seems to work by low and poor means. Through the years and the centuries, through seemingly evil agents, through toys and atoms, a great and beneficent tendency irresistibly streams."

The philosophy of Reform, then, is plainly exhibited in the Principles of Nature. It is the philosophy of perpetual improvement; of changes, construction, and progression. Reform

is kindred with sunlight, kindred with trees, with the flow of ocean, and the tide of time; and will grow naturally, as flowers come out of the ground, and as mountains rise out of the sea. We will not go forth to conquer Error, to fight demons, to cultivate combative habits in our fellow-men; but, instead, to do the positive work of life, to construct Harmonial Temples of Thought, and welcome the world hospitably to our happy homes!

LECTURE II.

VIEWS CONCERNING THE HUMAN MIND.

THE biography of the human mind is interior. Nature never yields her mental mysteries to the common external historian. She tells you this and that, and you no sooner have them recorded, "within the red-leaved table" of your memory's heart, than she bluntly contradicts your history—seeming to deny even her own facts and fragments of phenomena.

Scholars and historians go back among the mouldering monuments of distant eras, and hope to wrest from Nature her secrets respecting the human mind. They penetrate the most remote recesses of human record, walk through the groves and grottoes of *Time*, interrogate every "nook and corner" of earliest animation, and open every sarcophagus they find in history's catacombs and corridors—but silent as sleep and profound as death remain the *interior realities* of our breathing, feeling, thinking race—and so, we instinctively doubt, while we credit, the details of human biography; because all written history is external.

External history is founded on details, and details are despotic. They enslave your judgment; and force you from a generous faith to spiteful dogmatism. The man of facts is a man of fictions. Facts are appearances; and appearances are deceptive. The fact-believer is "full of wise saws and modern instances;" and you soon wish him out of the way. His endless particulars become to your memory like parched sands upon

the surf-abandoned shore. They are *there*; but the pits of a departed pox are not more destitute of animation. I would not undervalue or denounce the necessity and importance of facts; only *all faith* which is reared merely upon them. Every one, entertaining a relish either for religion, philosophy, humanity, or for true genius, will *instinctively* escape the usurpation of fragments. We must purchase our goods of Nature by the wholesale—that is, if we would deal with her as she deals with us. She gives us flowers and fields; but she never sends a catalogue of items. Stones and storms and stars belong to the same system of Harmonious Unity; but attempt to tie these facts into *one* dogmatic bundle, and you will see how irresistibly Nature sends back her remonstrating tides of diversity. Then, on the other side, diversify Nature until you lose the *Unity of things*, and she will represent *System*, all uncompromising and stern as the Law of Justice.

If you would enjoy a scene in Nature, go upon a mountain; look with a generalizing gaze, and you will see the beauty of the picture. Clouds and colors, fields and flowing streams, waving boughs and fleetest birds, tell you what Nature is—but spend your time in counting the clouds, in dissecting and classifying colors, in naming the grain and grass, in separating points and particularizing the fragments of the scene, and you will go home without *a single law* whereby to interpret to your companion the system of creation. All things seek, not report, but interpretation.

How do you remember a friend? Not by the number of buttons on his coat; not by the reported pounds and ounces of his body; but through the *general impression* he has left upon your understanding. Why do children shun a book of science? Because they feel the tyranny of facts. The science of days and hours, of feet and inches, makes both time and space irksome. The developed mind flies away from the “sphere of

facts, and seeks rest and refreshment among genial generalizations. Who desires to count the stitches in Paul's overcoat? Who desires to know the number of square inches in the seamless garment? We prefer, instead, the bold statement of Decker, that—

“The best of men
That e'er wore earth about him, was a sufferer;
A soft, meek, patient, humble, tranquil spirit;
The first true gentleman that ever breathed.”

It is worthy of remark that the mind can remember only the *main features* of anything. The principle of music, for example, is the Commander-in-chief; and all the facts of music—the notes, from the superior officers down to the last private—naturally form themselves into obedient battalions; and the sovereign controlling power, the mind, orders them out into open parade and harmonious action.

A weary bird whom fowlers had pursued, escaped, sought out a tree, and thought to build a nest thereon away from danger. She wrought, and when the little resting-place seemed hers, she went for her young, and came, but found it not. One moment on the topmost branch of another tree she poised, then spread her wings and flew, and, with her little ones, entered paradise; for, though she knew it not, she had been building a home in the tree of eternal life near the gate of Eden! Even so it is with human minds who cast away the despotism of facts. They seem to you as so many Illusionists and Idealists—perched upon the summit of systematic dreams, or relying for years upon old chronicles of interior experience—but they are building homes in other spheres, far away from the trammels of dogmatic theologies.

Swedenborg seldom *ascended* from the empire of particulars. How anxiously the reader looks for one flight among principles! He tells you of Principles in great grasping words; and yet, they sound hard and dry, like chunks of lead in the ore.

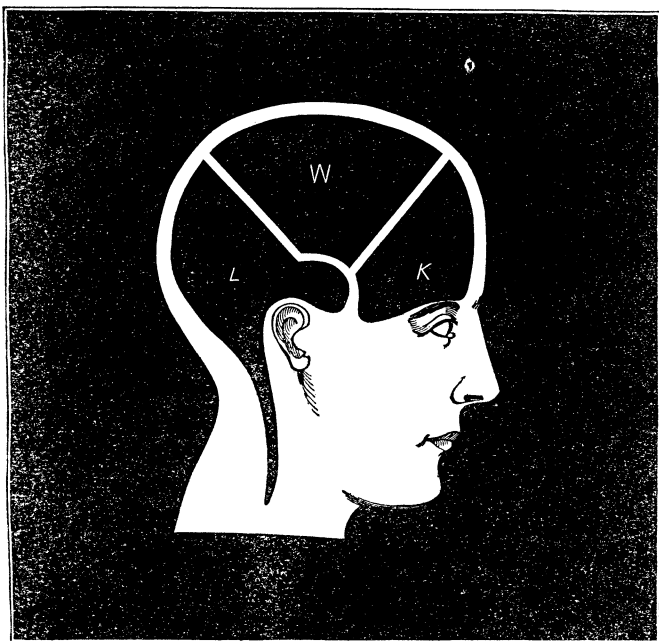
Modern Phrenology, though a useful Science, is not less a system of details. It begins with the science of Experiment; and advocates the two sources of knowledge—viz., observation and experience, or perception and testimony. Now these sources are equally certain and deceptive. They bring you innumerable facts; but principles are ever left to the region of future endless conjecture. You get an assortment of facts, all classified and arranged; but the regulating laws are at best nothing more than Inferences. One feels that a phrenological chart is arbitrary; the soul rebels at lines and boundaries. You bring yourself to the facts; yet how quickly you realize their bondage! The surface-facts are real. They satisfy the intellect. They subserve the logic of the percepts. They come easily within the domain of knowledge. They give repose to minds that rest solely upon *Definitions*, and regal discipline. But there are other sources of knowledge, deeper and higher, within the interior structure of mind, which remain intractable, and will not yield to the arbitrary standard. I call these, *Love* and *Wisdom*. These open the interior mysteries of mind. They rise superior to facts, as you do when you leave valleys and hills for mountains; but they never shun facts, nor neglect to acknowledge that facts lie below and within. It is to bring you out of the bondage of local definitions, into the fields of Nature, that I present the following principles of mental History.

By what I am impressed to deem a natural division of MIND, and of its seat in the body, it will be seen that there are three departments—each with definite functions and different manifestations.

It will be here remembered, that I employ the terms—‘Soul,’ ‘Spirit,’ ‘Mind,’ as synonymous—signifying, in general, man’s mental structure.

The Human Mind, when seen interiorly, presents, first, a

Fountain of Life; second, a Fountain of Principles; third, a Casket of Facts. The first is the department of LOVE; the second is the department of WISDOM; the last is the department of KNOWLEDGE; as represented by the annexed diagram. Love, Wisdom, and Knowledge, therefore, have express constitutional affinities for Life, Principles, and Facts.



L—Love. W—Wisdom. K—Knowledge.

This course of lectures pertains almost entirely to Love; its rights and wrongs. Therefore, we will give a brief definition to this fundamental *principle*.

Love is the parental essence of both the elements of Wisdom and the faculties of Knowledge. It is undeniable, I think, that

Man's whole nature, physical and mental, is not only based upon but is likewise manufactured through the Love-department.

Love is the strongest element, as well as the weakest, in our nature. It keeps the head inspired, the heart beating, the vital functions full of vigor. I speak now of Love's normal action. The whole economy of Man's being ebbs and flows through the affections. Rounded limbs, expanded breast, beautiful teeth, harmonious features, perfection in all the sensibilities, with a noble-formed and well-balanced brain, all is the proper and legitimate work of that essence of our being, which every tongue has learned to pronounce 'Love'! The truth of all this will be hereafter manifested.

In the hemisphere of Love, I recognise all the Phrenological Organs, termed "Alimentativeness, Acquisitiveness, Destructiveness, Combativeness, Secretiveness, Inhabitiveness, Adhesiveness, Philoprogenitiveness, and Amativeness"—that is to say, the propensities of mind, which these terms are used to represent, are included in what I call the Love department. Now it seems incorrect to consider *Acquisitiveness*, *Combativeness*, and *Destructiveness*, as exhibitions of Love. I think these dispositions of Love are its normal methods of self-protection and subsistence. A squirrel would certainly be cruel and untrue to itself as well as to its young, if it did not, from its Love, employ *combativeness* to go in pursuit of food, and, by calling into action *destructiveness* and *acquisitiveness*, obtain the necessities of life and growth. Man and animals, in the back brain, are organized precisely alike; but Man's pre-eminence is seen in the upper and frontal portions. When Love, the germ-principle and essence of Life, has ascended the mental *tree* and unfolded the Wisdom department, then the nobler, the grander, the divine parts of character begin to appear.

In affirming the Love-department of human nature to be the most important and essential, I am not alone. Combe asserts

that "the Love-organ is the *largest of all* the mental organs; and being endowed with natural activity, it fills the mind with emotions and suggestions, the outer manifestations of which may be *controlled* by intellect and moral sentiment, but which can not be eradicated after they exist."

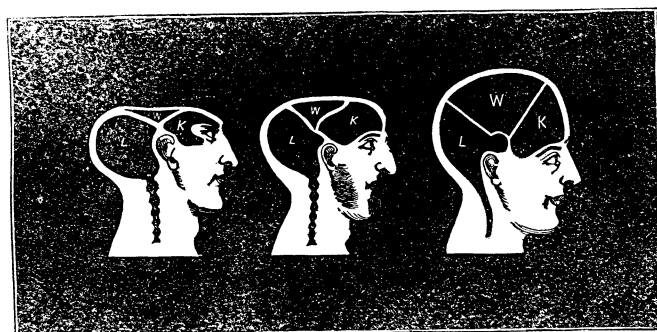
The whole question, therefore, resolves itself into this: whether it is more beneficial to enlighten the understanding so as to dispose and enable it to control and direct that department of its being; or, under the influence of an error in society, and *false delicacy* founded upon it, to permit Love to *riot* in all the fierceness and vulgarity of a blind animal instinct, angular and everywhere unrestrained? The former course appears to me to be the only consistent one with reason and morality.

Every function is instituted to bestow joy on its possessor; each has a legitimate sphere of activity; but all may be abused by ignorance; and it is, therefore, impossible regularly to avoid the abuse of them—except by being instructed in their *nature, objects, and relations!*

The Love Department occupies all the posterior (or back) portions of the head. Its heart is in the centre of the cerebral substance. Its currents flow down the spinal organism, and ramify, by means of suitable conductors, called "nerves," throughout all the elements and essences of the body. If this Love-principle be located in the spine, it is then *animal* in its manifestations. Thus we see fish, reptiles, birds, quadrupeds, and bipeds of various types, with small brains but large spines. The largest and longest spine is the most remote from the human; as fish, saurians, and mammoth reptiles. Even so the largest and *lowest* back brain, among men, is the farthest down in the human scale—the most remote from purity and civility. But wherever you behold Life, *there* you behold Love! The energizing vitality of a mammoth and a man is *essentially* the same; its manifestations depend upon position and relation.

There is but *one* Principle of Life in the universe. Life issues from a Deific Fountain; it sends forth countless streams; and each organization drinks according to its capacity. This capacity is the measure of power and the regulator of position.

The Knowledge department occupies the anterior (or front) portions of the brain. Phrenology has divided this department into Perceptive and Reflective, or Intellectual faculties. Ideas of size, of color, weight, time, events, causes, analogies, &c., are said to flow from the exercise of these frontal organs. Hence all beings, animal as well as human, are knowing or intelligent in proportion to the quantity of cerebral substance deposited in the forehead.



PAST.

PRESENT.

FUTURE.

When the brain is largest and broadest just above the eyes, extending backward to the ears, the person is then intellectual on the animal scale. Such a mind is perceptive; not reflective. A brain of this description, combined with the large and low backhead, would indicate a character *disputive, defensive, destructive, impulsive, secretive*; at the same time, *friendly* to friend, *amative, fond of children, inhabitive, and constructive*. All the early types of mankind give examples of this brain and character. The back brain was first developed; then came the low,

large forebrain; next the more spacious brow, as seen in the foregoing illustrations.

The Wisdom department occupies all the upper portions of the brain. Modern phrenology has located in this department, the organs termed *benevolence*, *marvellous*, *ideality*, *sublimity*, *reverence*, *hope*, *conscientiousness*, *firmness*, &c., and is considered very properly the "Moral region." Ideas of charity, of faith, of seeking things interior, respect and worship, the power to perceive *principles*, intuition of immortality, love of justice, and the power of individual strength and of self-determination, naturally flow from this department. This is the grand difference between brutes and men. This top head is man's exclusive crown. But whenever the *wisdom department* is high, and out of proportion with the departments of Love and Knowledge, the character is unfortunately unbalanced and eccentric. It will be genius; not judgment. There will always come out of such a head many good sayings; but they will keep bad company; and will appear with much which you would reject as impulsive, imaginative, impracticable.

Men know, as yet, but little of WISDOM. It is very different from Knowledge. Wisdom is the source of Principles. Knowledge is the treasury of Facts. Love is the Fountain of all consciousness and motive power. Knowledge is *atheistical*; Wisdom is *deistical*; Love is *idolatrous*. Knowledge is a constitutional *skeptic*; Wisdom is a *believer*; Love is a *worshipper*. Knowledge is the masculine power which doubts everything in order to learn everything. It believes in *nothing* to begin with; but follows its attractions, and accumulates evidence. Knowledge has no intuition; no forecast; it has no power of self-thought, no ability to draw conclusions, independent of *data* or memory of causes and experiences. Knowledge believes only upon absolute demonstration—even then it does not believe, but *knows*, which is substantially the extinguishment of all belief.

The age of Elizabeth was replete with stout and stern writers. They wrote from the frontal region. They were truly English; without affectation or art; they were bold, vigorous, independent, knowing. They were learned; not wise—except in rare moments. They believed nothing. They followed experience and observation. Causes and effects were delightful realities. The infinite joy of genius was only a poetical rhapsody. They believed at times; then they made great utterances, which the experience of innumerable ages will ratify more and more.

These minds were *English*, through and through. The highest achievements, of mere *knowledge*, were foreshadowed in their various works. Many of them looked out to study Nature; then, partially, reversed the investigating process, and found in themselves both nature and truth. Whenever they did this they were *wise*; and only their wisdom-sayings will preserve them from oblivion; because Facts, or the products of Knowledge, are changeful and evanescent, and never come to the surface twice alike. Statesmen, warriors, governors, lawyers, clergymen, scholars, poets, and external philosophers, distinguished the age of Elizabeth—Raleigh, Drake, Coke, Hooker, Shakespeare, Spenser, Sidney, Bacon, Jonson, Beaumont, Fletcher, and, in somewhat lighter work and relation, we see Lyly, Marlowe, Haywood, Marston, Decker, and others still—in all of whom the same strong, bold, and fact-loving current swept on and on, and flows yet on, without ebbing at the centre of the tide, like a crystal river that pours its contents into immortal seas.

These minds show us what it is to possess brains fore and aft, in equilibrium; or well-balanced departments of Love and Knowledge. But were they wise?

But who shall describe Wisdom? Was Voltaire a wise man? He was learned, indeed; on the surface, in history, in statistics, in criticism, in forms, results, and causes of results, he was su-

perior; but was he wise? Read Voltaire with the frontal faculties, measure his Knowledge by your own, and you will see by your side a giant. And if you would look over a great field of history, you must get upon his shoulders, and see through his vision. The illumination is about his forehead; not a jewel of Wisdom glitters above it! - He was not a genius; but a discoverer. He believed nothing; but reposed upon the furniture of knowledge; and, in this respect, no human palace was ever so sumptuously supplied. Voltaire, then, is comparable to a great mountain whose base is warm and verdant, and bathed in sunlight, while its summit remains enveloped in dark, frosty clouds, filled to the brim with hail and snow.

Wisdom is hard to describe; it is pure Reason: an impersonal omnipresent Principle, manifested in the upper head. The knowledge faculties perform the labor; their best exercise we term *reasoning*; and logical deductions are their results. But Wisdom is as much superior to Knowledge as Reason is superior to Reasoning. Love is consciousness, without eyes; Wisdom is consciousness perfected, and endowed with vision. The wise man *is above* Facts and Experience. Perhaps I should say that there is a sphere in the human Mind as much higher than common reasoning, as common reasoning is higher than man's impulses and perceptive faculties. Wisdom is entitled to the throne, to the crown, to the soul's palace. I said that *wisdom*, a product of the top brain, is deistical. By which I mean that wisdom is the god, in man, which recognises God out of him. It is *the believing faculty*; but believes upon intuition. Knowledge relies on Facts, which permit no belief; but Wisdom relies on Principles, which is pure faith. If you believe on evidence, then you *do not* believe, but know. If you hope on feeling, then you *do not* hope, but expect only. But if you believe on wisdom's intuitions, you then feel the God of Nature; feel that Truth is omnipresent and eternal; that your confidence is as a

child's, and like man's not less; immutable, and in harmony with the Spirit of the Universe. But reasoning is considered the method of true attainment; perhaps, more properly, the spiral pathway to the mental paradise.

It is difficult to tell what Wisdom is; because it is comprehensible only through itself. By such a plebeian as knowledge, it is unmeasurable. It is a royal patrician Faculty, holding converse with its compeers only. Knowledge draws lines and boundaries; fixes definitions and distinctions; is mathematical, and gauges and plumbs everything; is stout and despotic; stands firmly on the rocks of thought; is never fanciful and humble; is upright, downright, outright, and proud; thinks, without feeling; takes the middle track between diminutions and exaggerations; and scorns all poetry and repudiates prayers.

But "Wisdom," "Intuition," and "Pure Reason," are words of the same import; different titles of the same King. Wisdom is the divinest part of mind; that is, the nearest to divine conditions. It is the Emperor at whose throne you may see both Love and Knowledge. Knowledge brings its fruit thither; then Love comes, with her angels, and celebrates the mass. In the Wisdom department we find the spiritual sanctuary; here we kneel and pray; here we adore and worship. We go up hither into the Lord's mountain; here we have a "feast of Reason and a flow of soul." If you hold converse with angels, full of principle, you do so through wisdom; all other intercourse is sensuous and experimental—is peppered with items, and becomes as dogmatic and unbearable as the brimstone poultices of popular theology.

It was Wisdom that spoke these words: "Some minds are incapable of skepticism. . . . Once admitted to the heaven of thought, they see no relapse into night, but infinite invitation on the other side. Heaven is within heaven, and sky over sky,

and they are encompassed with divinities. Others there are (the disciples of Knowledge) to whom the heaven is brass, and it shuts down to the surface of the earth." I would say that Wisdom is man's only true Savior! It lifts him above beasts and barbarity, opens an escape from *selfishness*, and identifies the soul with the Spiritual and the Infinite.

What is it that keeps alive the sayings of the old philosophers and spiritualists? Pythagoras and Socrates and Plato—while these minds tread higher paths and think higher thoughts, as they now do: why do the best scholars of earth still admire and think upon their former level? Who has outlived the teachings of Fourier? Or, the simple wisdom-utterances of Jesus? Whenever Jesus, or Socrates, or Plato, or Fourier, speaks from the Knowledge-department—from facts, and data, history, arithmetic, cause and effect among the externalisms of the world—how quickly the cultivated souls of the world outgrow and discredit their pretension! Forthwith their wisdom is questioned; because it is then questionable. But, whenever these minds speak from the top head, no one can feel superior to them; each then speaks as "one having authority." In reference to Socrates we have the testimony of many. Alcibiades is calm in his description: "He is always talking about great market-asses, and brass-founders, and leather-cutters, and skin-dressers; and this is his perpetual custom, so that any dull unobservant person might easily laugh at his discourses. . . . But I know not if any one of you have ever seen the *divine images* which are within, when he has been *opened* and is serious. I have seen them, and they are so supremely beautiful, so golden, so divine, and wonderful, that everything which Socrates commands surely ought to be obeyed, even like the voice of a God."

Here is an example of wisdom. It is not logic; it is not coercive. Argument is the kitchen-work of the mind. Wisdom

never argues; it states principles, and gives methods. It believes that nothing can be taught; everything can be developed.

The Bibles of the world are immortal only where and when they represent the impress of Wisdom: all the Knowledge portions and historic portions will die out of Use. Use is the handmaid of Knowledge; the beginning, middle, and end of the reasoning faculties. Hence how unfit is a merely wise man for business; but not less unfit is the business man for wisdom. Therefore they laugh at and criticise each other. The man of weights and measures sneers at the man of thoughts and principles. And the result is that they part company on the road, and each follows his attractions—and so, *classes* and *cliques* are natural: a native right which *all should grant to all*, without cherishing prejudice or descending to denunciation.

Job was wise when he said—"great men are not always wise." David acknowledged the truth when he said: "He that walketh with the wise shall be wise." There are few passages in eastern poetry more impressive than Solomon's eulogy upon wisdom. "Happy is the man that findeth Wisdom. . . . for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and *all the things thou canst desire* are not to be compared unto her. Length of days is in her right hand: and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of Life [or Love] to them that lay hold upon her . . . forsake her not, and she shall preserve thee: Love her, and she shall keep thee. Wisdom is the principal thing: therefore, get Wisdom! Exalt her, and she shall *promote* thee: she shall bring thee to honor, when thou dost embrace her: she shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee."

Solomon was no phrenologist, no classifier of facts; but

many of his words will stand the test of ages ; because, simply, they are the utterances of Wisdom ; superior to all the dogmas of sensuous experience and observation. Wisdom's sayings never come into vulgar society ; with no logic, with no argument, with no worldly Knowledge of steam-mills and prices current ; but they come straight from the soul's Heart, which term is here used to signify Love and Wisdom harmoniously combined and focalized.

In regard to woman something might be said. It hath been remarked that "the perception of a woman is quick as lightning." By a glance, as it were, she will draw a *deep* and *just* conclusion. Her penetration is the intuition of Wisdom—it is pure Reason, without the process. Ask her *how* she arrived at the conclusion, and she can not answer the question. "Because," is the spontaneous reply of women and children. This implies no weakness of soul, but little Knowledge. "A philosopher deduces inferences ; and his inferences shall be right ; but he gets to the top of the stair-case by slow degrees, mounting step by step through knowledge ; but she arrives at the head of the stair-case *as well* as he, and before him ; but whether she flew there is more than she knows herself." While woman trusts to her intuition, to her first impressions, she is seldom deceived ; but, like man, frequently errs when she begins to rely solely upon the logical process. Logic or Reasoning is oft-times the broad road, leading on either side of Pure Reason ; and seldom takes the traveller directly into Wisdom's Empire.

Let us think of a Principle. Wherever Life is, *there* is Love ; and wherever Love is, *there* is Attraction. Life and Love are universal ; therefore, *attraction* is universal.

Attraction is the name for the manifestation of a Law. But, as effects correspond *to* and represent the essentials *of* their causes, we are justified in identifying the Law with its mani-

festation; and so may hereafter employ the term, "attraction," as at once the most expressive and most legitimate phrase in our language—signifying at the same time a Law and its Effects in the world.

Now, in affirming the universality of the Law of Attraction, I would not limit thought by seas or shores—not by a ball of granite, twenty-five thousand miles in circumference, covered with Life; but would rather lend wings to your Wisdom, that it may soar away from forms and limitations into the boundless empire of eternal being.

Knowledge, I well know, will stoutly decline the invitation. It so dogmatically rejects all abstractions, and plants its feet so immovably upon the solid parts of terra firma, that one might well despair of its company. There is nothing *ideal* about knowledge. It looks straight out of its eyes; and sees only on horizontal lines. It is terrestrial; and perceives objects with their neighboring causes. It is the Wisdom of animals, and is composed, like them, of changeful and perishable material. And besides, Knowledge has no individual powers of locomotion; and can not go with Wisdom into the empire of Principles. It tells how locomotives may be built, and, when prompted and energized by Parental Love (the love of offspring or production), it goes to work and builds them; but, then, it must get in and ride,—because, although well-versed in the scientific classification of Facts and Things, it acquires no power of self-animation, no dynamical energies of its own. The scientific mechanic works from the habitudes of knowledge. He sees *work* to do; next, *material* to work upon; next, *tools* to work with; next, an *object* in the work; next, a *worker* in himself; and thus he shows himself an intelligent man. But Wisdom finds but little occupation in all this. Hence, in this working age of discovery, the upper Faculty is seldom used. And were it not for the advent of "Spiritual Manifestations" we might have become, like

the Christian Church, lost in magnificent externalism and sensuous knowledges innumerable.

The externalism of sensuous reasoning has recently culminated in France. "The Positive Philosophy" of Auguste Comte, translated by the intelligent and humane Harriet Martineau, is the last dogma of Knowledge. It is an imperious protest; a proud repudiation; a dogmatic assumption, of the entire field of Truth, by Knowledge. It believes nothing; but *knows*—not in that *deep* sense which Wisdom imparts. What is not knowable (through experience and observation or perception and testimony), is not in existence. Mind and matter are equal, and translate each other. Effects have their causes. These causes are not only discoverable but demonstrable; if not, then they lie beyond the boundaries of human comprehension; which is tantamount to the assertion of their non-existence. Knowledge, therefore, repudiates everything spiritual and supersensuous. Metaphysical or supernatural causes, of visible effects, are stoutly and resolutely ignored. Perhaps, to this method and conclusion, Pure Reason (or well-developed Wisdom) would everywhere agree. But to harness the free born spirit of Wisdom to a baggage train—simply because baggage can be felt and seen, weighed and measured—is to shut the dungeon doors of isolated and fragmentary Facts against the flight of the higher Soul among Principles which alone can embrace and explain all external phenomena.

Facts will prove everything; except a Principle. Perhaps I should not say this unqualifiedly of facts; but, rather, of all human use of them.

Politicians can prove by Facts that Free Trade is the best policy for our country; and they can prove the contradiction as easy. Politicians can prove by Facts that exactly *opposite* forms of government are equally good for the protection and prosperity of a people. In fact, it is this meddlesome propen-

sity of politicians—the reliance upon the import of policies and expediencies and facts, which look with capricious favor almost annually at opposite conclusions—that produces so much direful discord in parties. We see them all as very learned, but not wise; full of facts, and of policies founded upon decayed precedents; without the opulence of principles.

Among scientific men, so called (the men of experiments and classifications), the battle of Facts is both sanguinary and interminable. They are for ever at “swords’ points” as to the import of certain experiences and observations. It is only when they have settled upon a Principle that facts look friendly and significantly in one harmonious direction. And it may be said, truthfully, that, among clergymen, the battle of Texts (or facts) is not less fatal to the perception and establishment of Principles. We get commentaries from them; not Truths.

In the medical world you can find indubitable facts to substantiate or invalidate every medical theory in existence. Physicians can prove by Facts, that certain forms and quantities of alcohol are beneficial to man under certain conditions; and they can prove the reverse. Medical men can prove that Cholera is an epidemic; and they can as easily prove the reverse. They can prove by Facts the sanitary efficacy of Calomel in certain diseases; and they can also prove that this mineral poison is *invariably* injurious to the physical economy. Thomsomians can prove by Facts that Allopathy is an enemy to health; and the latter can use the Facts to prove the contrary. Homeopathy can demonstrate by Facts that infinitesimal doses are alone potential with vital forces, and efficacious in the treatment of disease; and Allopathy can easily prove the reverse. Sanguinary physicians can prove by Facts that bleeding, blistering, cupping, and heroic treatment in general, is the true method in curing organic and acute derangements; and humanitarian physicians can prove, by Facts, that such appliances

are no more favorable to corporeal health than the corresponding spiritual applications of old theology are productive of mental harmony. Chronothermalism can prove by multitudinous Facts, that all medical systems are almost equally right and wrong; and, by a no less stupendous array of Facts, Hydropathy can prove the unnaturalness of every system—except its own; while the “Do-Nothing” party can bring Facts to prove, in all cases of death by disease, an *alibi*—and thereby throws discredit and dishonor even upon the medical use of cold water. But Eclecticism is urbane and generous to all systems, for with Facts it can prove them the Harbinger of some medical good; and so patronizingly selects from each Casket; but the same facts never appear twice in the same dress.

And so every Creed, in the theological world, is susceptible of erection and demolition—can be built up and thrown down—by the profane and ecclesiastical Facts of history. One party can prove that Moses *lived* in strict accordance with biblical chronology and statement; another, that he *did not* live, or if he did, that the first five books of the Hebrew Bible were written by another person. One party can prove that the four gospels were written by the four evangelists; another, that St. Mark’s was the original gospel—that Luke’s was a subsequent copy, and that the Matthew gospel was a copy of both Mark’s and Luke’s—while St. John’s gospel was not written by him, but by another person, a loving proselyter, for the catechumens of the Ephesian Church. One party can prove by Facts that the Bible is a spiritually-originated Book; another, that the Bible is altogether a moralization of the literal Facts of astrology: a species of solar religion and symbolic worship. Both parties, remember, will rely upon *facts*; rather let us say, upon the *appearance* of them.

Orthodoxy will prove by Facts that modern Universalism is the Devil’s doctrine, and was first preached by his Satanic

Highness in the garden of Eden ; but Universalism can adduce incontrovertible Facts to prove that the Devil is a myth, and, like the garden, never existed except in oriental mythology. One commentator can prove that Eve was tempted by a literal serpent ; another, that the serpent was no serpent, but a sort of baboon. One party thinks the facts warrant the inference that this baboon resembled a modern “fop ;” another, that a modern fop resembles the baboon ; and still another, that every woman, who listens and accedes to their unprincipled propositions, resembles the inexperienced young lady in the walks of the oriental Eden. One party can prove that Jesus was a veritable son of God ; another can bring startling facts to prove that no *such person* ever existed. One can prove that Jesus was uniformly forgiving to all men ; another, that he was intolerant to the scribes and Pharisees—seemingly forgetting, that all classes of society are the effects of numerous conditions more or less beyond individual control. The Baptists can prove by facts that Total Immersion is the true form of baptism ; another party, “The Sprinkling Association,” can bring facts to prove that the plunge bath is glaringly unscriptural. One party can prove that the doctrine of foreknowledge and foreordination is both scriptural and God-like ; another, that all true Religion is democratic, belongs to the people, and permits each one the privilege of obtaining heaven’s eternal favor through Faith and Works.

The examples are well-nigh countless, illustrating the imperfection of mere external Knowledge ; the faculty of the forehead of seeing facts and things, not Truths and principles. Yet you will understand me as not deprecating knowledge, *per se*, but as opposing the custom of giving it precedence in the mental structure.

When I affirm the universality of the Law of Attraction, I do but appeal to the higher department of mind. *There*, around

the throne of this sceptred King, this proposition will find its acquaintances and compeers. Wisdom, and all his ambassadors, will respond to and welcome it—though Knowledge be nonplussed, neither affirming nor denying, but looking for outward facts from which to deduce conclusions. And so it is that Knowledge never gets you out into the open sea of Thought; but feels its way along the sea-girt shore—trembling and proud at the same time; admonishing you always to keep within the circle of external experience, well-ascertained facts, and sensuous observation.

But Wisdom, always above clairvoyance and ever self-illuminated, spreads her wings and soars away from earth to heaven—contemplates the ascending Universes; each leading to, supporting, interpreting, and unfolding the other—and returns laden with glad tidings of Eternal Principles, centuries in advance of all positive outward observation—yea, I may well add, hundreds of centuries prior to the demonstrations of experimental science, and superior to all common tests of so-called realities. I refer you first to principles; hence, to the exercise of your Wisdom faculties. We begin with the *Internal*, as trees grow and souls develop; not with the *External*, for nothing comes thus into life. By Wisdom a Principle is first seen; then Knowledge strings all cognizable facts together on the Law; and then, the soul, while unfolding its elements, delights and develops itself with them as a Catholic devotee cheers and charms her heart with the Rosary. The beads upon the connecting cord correspond to the facts which Knowledge strings upon Wisdom's principles. And the Interior Philosopher will seek the Sanctuary of Wisdom—will worship in spirit and in Truth. As the merchant is reverent before the seaman's polar star, and as the ploughman takes his seasons of sowing and reaping from the sun, so will the man of Wisdom stand worshipful before the inward God—firmest when sorrows thicken,

seeing a rainbow when storms increase, and not only recognising the truth that "all are but parts of one stupendous whole," but, equally, that "Whatever is, is Right."

You will understand me, I think, as not at all hesitating to meet each and every class of facts—as having no reluctance to "looking facts in the face," nor as refusing to fraternize with them—regarding them, as I do, as good and necessary external stepping-stones to just external conclusions. You will understand me as affirming, then, without qualification, *that facts are valuable and significant, and that their real intrinsic import is determinable, only, after the mind has throned itself in the very essence of Eternal Principles.* Furthermore, that such principles are perceptible only through the Wisdom department to which they are indigenous; and that Knowledge is to be for ever sought and accumulated, and everywhere diffused among men, as being substantially subservient to this faculty of Pure Reason, as the moon is secondary to the sun.

I have a few impressions touching the causes of *mental inequalities* in human kind.

The question of *qualities* and *quantities*, in essence and substance, will never forsake us. In all intercourse with our kind it mingles. No man's shadow is more certain to follow him by sunshine or by moonlight than this seemingly invidious interrogatory—the query, *of a radical difference in the souls of men!* Whether the same God made all; whether each has the same quantity of the same God in him? This query enters oftentimes without civility or courtesy; becomes a guest of the Intellect, without invitation or announcement.

Perhaps, after all, it is not the empty ghost of a fanciful idle problem. Who knows but that this question is Nature's own? Such is my impression. How intuitively do we perceive an *absolute difference* among the human species? Two men may

be dressed alike, have equally good manners, and be offspring of the same parents. One will be *rich* in the essence of life, whose very aroal atmosphere is nourishment. The other will be *essentially* deficient; a poverty of vitality pervades all. One is a *genuine* soul; the other, an imitation.

What is the cause? Does the cause of the dissimilarity reside in the essential, or in the superficial, part of the mind?

I have a reply. *Each human soul is identical in germ.* There is no *essential* difference between men. The same soul-life-essence enters all. The Aztec and American, the Arabian and Anglo Saxon, the Hottentot and Highlander, rest upon the same spiritual basis. Every human being *is human* throughout; and identical in all essential qualities of the germ.

But there are two causes of inequalities. *First: the Temperament.* Different combinations and admixtures of qualities and properties give us the varieties. Differences in form, size, complexion, aspect, habits, attractions, &c., come from different temperaments—which means, from dissimilar arrangements of the same qualities and properties of spiritual life.

Second: essential deficiency. This is the principal cause of inequalities among men. One is characterized from birth with plenitude of soul; another, with poverty in this respect. Some seem to be born in spiritual affluence and luxury; others, with scanty means of subsistence. Is Nature partial? Although these differences are traceable to progenitary conditions, yet physical riches or poverty make no alteration in the radical fact; except, subsequently, as help meets “for better or for worse.” For, although introduced into this world amid external circumstances extremely low and depressing, yet will certain natures exhibit a “native nobility” of mind, replete with rare qualifications and fine proportions. And when you see them, you admire: when you sit near them, you realize a great, full, affluent, life-imparting Presence! You drink freely, but do not

exhaust the source. There is something of life and of heaven in the very aroma of such natures—a rich fragrance of purity and civility, which you can not fail to absorb and assimilate with your own. And this experience is irrespective of sex. You are either instinctively *attracted* to, or else as instinctively *repelled* from, certain temperaments. The rich nature *is rich*, and you feel it, whether male or female; no matter whether born in stately magnificence, or in an humble manger. Diamond is diamond, and quartz is quartz, regardless of name, whether found in palace or in pig-stye.

How do you explain? Does the same impartial God make all men? Is it education? or development? or organization? or temperament, as we say? If you say any of these, then your explanations are essentially deficient—like some natures, they need depth and plenitude.

Because there are souls that appear in spirit as poor as Pharaoh's lean kine, and half starved; though conceived in Luxury's womb, fed by Fortune's hand, and educated like a prince. They are really and substantially small, contracted, and parsimonious as the sands of Australia—exciting simultaneously our pity and our contempt. We compassionate them, and satirize them not less. If there be a selfish, close-fisted, mean man in the city, he is the object of caricature and sarcasm in every ale-house, and store, and factory. One says, "I pity such a man, because he is *not* a man—having a full purse, but no principle." Another says, "I wonder he does not get buried; he would make such excellent manure." Another says—"His heart must be made of metal—perhaps of iron, brass, and copper—streaked here and there with thin strata of silver and gold." Another says—"His soul is so small, that, unless it be placed beneath a microscope and magnified fifty thousand times, it will for ever remain invisible." And still another says—"His soul is not worth saving—if the Devil don't get him there is no use

in having a devil." So the people feel toward "a mean man," whose acts are as straws showing the direction of the wind; and the world intuitively judges a tree by its fruits.

Now I affirm that there is a *radical* deficiency of substance in such a nature. He is spiritually poor. "Blessed are the poor in spirit" is a very apocryphal expression. Such a spirit gives off no delightful, vitalizing emanations; and you get nothing from him; but you feel called upon benevolently to make a donation from your own spiritual coffers. You give him a thought, and your sympathy, and pass on in quest of better society.

How do you explain? I explain by affirming a deficiency in the *quantity* of the spiritual essences. All souls, I would say, begin with identical qualities, but *not* with identical quantities, of the human life principle. All natures, in general, are organized alike; there is a correspondence throughout. Hence, among all men—from America to China, from Nova Zembla to Patagonia—we behold a general manifestation of the common ties of fraternal Love: a brotherhood of life, flowing through all natures and nations, although frequently arrested by Ignorance and sadly inverted by despotism. This sympathy is based in the parallelism or identity of the human life-essence—a universal attraction of "like to like," as fountains and streams tend toward the same sea and level.

But I affirm that there is not the *same amount* of life-substance, of spiritual materiality, in all individuals.

All are equal in the qualities of the germinal essence—generally equal, also, in plan and purpose—but *unequal in the quantity* of spiritual principles whereby is upreared and out-formed the temple of mental being. Or, I might say, in illustration, that all men commence with silver and gold, but not with the same amount. All have inherited fortunes and misfortunes—or, benefits and penalties—which never fail to come out, like beauty and boils, upon the surface. All men begin

with the same principles of human existence—with the elements of Motion, Life, Sensation, and Intelligence—or, with Love, and Knowledge, and Wisdom—but the proportion is various as the different types of men.

I do not see that this deficiency of spirituality in some natures is determinable by any physical standard. A large or small structure and stature is *no indication* of a great or diminutive mind. The standard of measurement, like the substance to be measured, is altogether spiritual.

Effects invariably indicate causes; they correspond. Therefore, from great souls, though in small bodies, you may never expect small manifestations; and the reverse is equally true. And I deny that it is entirely a question of temperament, education, or situation. It is inherent and essential. There is either a radical *deficiency* in the elements of life; or else, there is a full and appropriate supply. Nature makes no blunders, and excess of spiritual life is impossible. It would be like accusing a man of having too much of God in him. But disproportions, or incompatibility in the arrangement of faculties, is of no uncommon occurrence. These I term “Extremisms” and “Inversions” of essentially good forces.

Who shall we take for an example? There was good old SOCRATES. He came, as all things come, at the right time. The sophists, a learned school of philosophers who studied the art of transferring Thought into Expression, had made great headway in Greece. By a species of Intellectual jugglery—a sort of superficial *repartee* and play upon words—they had unsettled all philosophy, based on the affirmation of Absolute Truth as an abstract principle. The sophists had much Knowledge, were well-versed in the externals of Thought; but, in Wisdom and Principles they were exceedingly deficient. They taught that there were no such Laws as Right and Wrong in nature, but only existed by custom or convention. They held

that that which appears just and honorable to each individual, *is so* for that individual, just as long as the conviction is honestly entertained. They, therefore, determined and measured individual character by individual standards of right and wrong; and, perceiving no fixed natural law of harmony and justice, denied the existence of any absolute principle of truth. They affirmed concerning truth and justice, somewhat as Bishop Berkeley reasoned respecting the objects of the external world, that they are *not absolute and actual*, but Ideal creations or shadowy representatives of thoughts.

Now the fact is, that the Sophists were perfectly correct in the department of Knowledge. With Facts and Things they were familiar; therefore, proud and despotic and critical. But to the Principles and Divinities of Wisdom they were almost utter strangers; therefore, the discourses of Socrates were to them as so many meteors of imagination. The Light of Wisdom shone into the darkness of Knowledge, but the darkness comprehended it not. The Sophists had accomplished their work mainly through ingenious Disputation and brilliant Oratory. But now, a plain man of obscure parentage—an unconquerable antagonist to sophistical reasoning—walked upon the stage. How was he so strong? Because—

Socrates had the spiritual substance in him. He was an individual power, and affirmed a Principle of Absolute Truth. This was a Revelation straight from the *concilium* of Wisdom. But in regard to Knowledge, the only entrenchment of the Sophists, Socrates professed to know but *one* thing, viz.: that he knew nothing! And so he swept all external reasoning out of his way. He has been described as “rude and ungainly in all his movements; in his habits, unlike all respectable citizens.” His personal appearance, therefore, was extremely unfavorable. He was altogether a Greek. He was frequently misunderstood, and is still. He was playful, subtle, ironical, and planted him-

self against all pretenders to learning. The reaction of the sophistical school is seen in his method. But the best revelation of Socrates, is Plato. Things and souls march on in the same way; and we might say, in truth, that had there been no Sophists there would have been no Socrates; for, as in him we see them, so in all the good and glory of Plato do we behold the wisdom of him who died in prison.

But I claim Socrates as our example. He was physically ill-favored; yet "when this silence spoke there was a witchery in his tongue, which fascinated those whom his appearance had disgusted." Alcibiades said that his discourses "had a profound and persuasive meaning, were most divine, and presented to the mind innumerable images of every excellence."

Here, then, we behold what I wished to show—viz.: the outflowing of a spiritually rich nature, the affluence of quantity. Without the *prestige* of a high family, without the civilities of education, he had the "root of the matter" in him; and manifestly, also, much of the superstructure.

If it be admitted, then, that souls grow by accumulation, that they increase the magnitude of their hereditary fortunes by adding more substance thereto, it becomes a question of no little moment as to the true method. I will give you my impressions.

Human beings, like trees, grow from and upon the soil. The earth, like a wise parent, supplies the germ. I speak now of the original method: for now, men and trees propagate themselves, and, although the earth still superintends the process, the method is improved. Like trees, also, do souls attract to, and assimilate with, themselves qualities of congenial *substance* from the organisms and from the atmosphere of universal Nature. You will observe that trees *absorb vitality* and substances from the earth and the atmosphere, which is generated by and thrown out *from* all the planets in space. And

thus you see great giant-trees building themselves up—adding ton after ton of substance, limb, and leaf—without in the least diminishing the size or weight of the ground, which they so beautifully refine, refresh, and decorate !

So it is with human souls. Minds absorb *vitality and substances* in general from the atmosphere, which is generated by and thrown from all the spiritual spheres. Therefore, you will perceive that there is a *spiritual* atmosphere *within* the material atmosphere. The soul feeds on the one; the body upon the other; until, by a refining process, they blend into ONE, whereby the spirit is made to increase in substance. And as you see trees growing without diminishing the earth, so you also see souls multiplying and building themselves up—bringing into the world new thoughts and new principles—without exhausting the spiritual FOUNT which they correspond to and represent.

You will remember the exact analogy—that trees *grow* by attracting and assimilating to themselves the *terrestrial atmosphere* which is thrown from all the planets; and that souls *grow*, in a corresponding manner, by attracting and assimilating to themselves the *celestial atmosphere* which is thrown from all the spheres.

Therefore, human minds, like trees, grow large and beautiful, or, like trees, remain sometimes small and deformed; strictly in accordance with their origin and subsequent situation.

Minds possessing an *equal amount* of spiritual life, though of dissimilar temperaments, will be drawn to associate with each other. As there are hundreds of *different* types in this respect, so there are hundreds of *different* associations. Hence you perceive the entire *naturalness* of sects and institutions; the inevitableness of parties, clanships, and isolated nations. The Harmonial Philosophy should teach the world, therefore, to shake hands over its multiform distinctions; to forget all un-

charitableness, and draw a wet sponge over the records of all animosities.

We come now to the practical conclusion—viz.: that human souls will accumulate *spiritual substance*, obtain the real elements of mental nutrition, in strict harmony with their individual aspirations. Those who aspire to Love will grow spiritually wealthy in Love; those who aspire after Knowledge will grow rich in the memory of Facts and Things; those who aspire unto Wisdom will increase in the perception and enjoyment of Principles and Generalizations! Therefore, is nature ever true to her children—giving Silver, and Iron, and Gold to those who seek. Silver is love; Iron is knowledge; Gold is wisdom. Just in proportion as these departments of mind are opened (by organization, culture, and situation) to the *celestial* atmosphere, within the common air, so will Love, and Knowledge, and Wisdom, increase the substance of the soul. This celestial air, in which the spirits delight to live and love, contains all the essential principles of human life and of mundane development. And as soon as these different departments of the soul begin to *absorb* and *appropriate* their congenial elements, then will you see an enlargement of the corresponding external portions. The external head will change and alter, and improve in its form and symmetry, in exact ratio with the *interior* alterations and improvements. If you seek a Knowledge of Facts and Phenomena, then your forehead will round out and widen. It will give you a bright look, like expert lawyers or craftsmen, full of talent and cunning. If you seek Wisdom, then, in truth, “she shall give to thine head an ornament of grace, and a crown of glory shall she deliver to thee;” and you will be truly the children of nature—pure, childlike, loving, noble, good, great, and free! If you seek Love, then will your physical form begin to resemble the beautiful and the blest! Your features will lose their sharp, hard, penetrative

expression; and there will be a "look of love" in every lineament, even your walk will be an expression of inward peace and purity. But you will be earnest in this, my Friends, and fail not to attract nourishment to each part of your soul.

Do I hear a voice—"How shall we commence?" My reply is, that you should cultivate your Wisdom by trying to grasp great general Principles; and by meditating and feeding upon them, as you would look over a landscape and enjoy the living whole. Strength comes only with appropriate exercise. And you should cultivate your Love by trying, with all your might, to think only affectionately toward mankind. Commence by acting *so good* that you can not help loving yourself—then, you will expand outwardly; and "friend, kindred, neighbor" next it will embrace—till, at last, you will be delivered from discord and debt, owing "no man anything but love." Accustom your memory to think only of kind words. Forget to use hard terms—leaving all terrible invectives to the uncivil preacher—and think only of words which express friendship and affection. *For it is wonderful how men feel through their thoughts, and have thoughts only as they remember words to utter them!*

What we term Education, or the developing process, is simply an awakening and quickening of the latent mental germ; which germ, in essences and qualities, contain all the powers and faculties which come out ultimately in full bloom! In every mind you may find this angel, enshrined in the most interior departments of life. And everything is a teacher, but only wisdom's words impart the real elements of education. But education, while it excites the soul's latent properties, augments yet more their power to attract to themselves congenial and appropriate substances, emanating perpetually from the spiritual spheres. In this manner, as already shown, the soul obtains the real nutriment of being. Individuals do not

impart vitality from one to another, except as the soul of each can spare it, after receiving fresh installments of spirit-life. Prayer sometimes excites the superior faculties, which then *attract* strength and refreshment from the spiritual atmosphere—just as expanding your lungs, and inhaling the common air, adds vigor and rest to the physical economy. This, then, is the method; and the mind draws life and substance from the invisible ocean; as the rod on the house-top attracts lightning from the bending sky. But the only *prayer* I would recommend is a practically righteous life. And it will be seen that Harmonial Culture, not only brings *out* that which is intrinsically constitutional, *but increases the interior power of attraction*; whereby the soul obtains the pabulum of life, and grows exceedingly—On and On, henceforth and for ever!

LECTURE III.

PHYSIOLOGICAL VICES AND VIRTUES.

THE web of our present life is made of mingled substances. Shadows and realities, great and small threads, are marvelously wrought into one fabric. In these we are clad. Our internal state is manifested by means of our habiliments; not through their thread-bare poverty, but in their quantity and disposition upon us. For so is the tree judged by the arrangement of its boughs; or the value of a house or an arch, by the quality and construction of its minor material.

Our happiness or misery comes no less through the avenues of domestic habits than through the great highways of social and national existence. A wrong word uttered will jar the home for hours; the soul for days, perhaps for years. The Universe is made of fine, invisible particles; and even these embosom atoms finer still. So our soul's minutest feeling has another within it, exposed, perhaps, to a trivial influence, but always capable of rousing the entire mind to emotions and memories of either pain or pleasure. The soul requires a healthy body; not only so, but the body must live in strictest reference to the elevation and progression of the soul; else both will fall into the ditch, and the multitude will heed them not.

In little things, therefore, we are admonished to be guided by the law of uses. All our means must have strict reference to our ends. Those ends are only good which are high and worthy the soul of an angel; for every man, though buried in the sinks of sin, is an angel still, and will ultimately so declare

himself; because the Universe is so constructed, that roughest earth will bring forth fruit, and above the barbed and thorny stem, a flower will unfold. But good fruit and beautiful flowers come from good and beautiful conditions.

When I employ the term "evil," let no reader suppose me a believer in the existence of any such thing in the absolute. It will do for a Pagan to believe in the creation or the toleration of Evil by the Supreme Being; but to the experiences and consequent enlightenment of a civilized mind, this superstition is altogether too antiquated and too derogatory to the Power, Wisdom, and Goodness of that Being whom we call Deity. On the contrary, kind reader, I believe in no absolute principle of Evil; only in the misapplication of good laws, and naturally good substances to the affairs and functions of life. For instance: who is enough benighted to suppose that the effect of certain elements known as Fire, is evil, because, when it is placed in wrong relations to our property, it burns our houses, or when we place our bodies in false relations to it, that it then destroys our flesh and consumes us? Evil, as a principle, is not in existence. But through the instrumentality of our ignorance, or by the powerful impulsions of our passional forces, we may bring good natural laws and pure substances into false relations to the laws and requirements of our organisms, and thus develop pain, disease, discords, dissatisfactions, dissolution, and death. Having defined my impressions of "evil" and "sin," and "violation," and the true Philosophy of Reform, I shall now proceed.

It is melancholy to look back upon the smouldering ruins of a once proud and noble city; or upon the battle-field, strewn with human beings, trampled down by the war-horse with despair and death visible everywhere. Man's skill in time again can restore the city to its primitive glory, can rear again its beautiful columns, can cleanse its streets of all corruption, and

old conditions may become new. The battle-field strewn with the dead, the steel yet in their vitals, can be renovated and cleansed of the foul disaster. But it is a greater sorrow to behold the downfall and degradation of the son of man—to see health, hopes, home, honor, prostrated by the ruthless hand of some subtle habit—to see the noble form of man, encompassing a still nobler power, polluted, outraged, insulted! How many eyes have flowed with regretful tears, how many souls have been filled with a great grief, in consequence of crimes committed in early youth against the laws and functions of the entire economy. It is easier to rear the fallen columns of a city, it is far less difficult to cleanse the battle-field, than to restore the prostrate powers and pristine purity of poor human nature.

The greatness of a nation depends upon its goodness; its glory, upon successful efforts for the fraternization and elevation of humanity. The same is true of individual man. His nobility and refinement depend upon his integrity and purity. But it is one thing to preach the philosophy, the necessity, and benefits, of goodness, and quite another to *practise* what we intellectually comprehend. This is true, because knowledge and volition are not always harnessed together. Man is not only a Power, but a Circumstance. While he acts apparently as from himself, he, in truth, acts only as contiguous influences suggest. Like the bird in the air or fish in the sea, man has his circle of comparative free agency, a sphere of self-preservation and self-control. And still like the fish and the bird, he depends upon the existence of the elements in which he moves; and not less upon the propitiousness of relative confluent circumstances for his subsistence and development and direction. Therefore we do not condemn the erring; they are self-judged and loaded with penalties.

Theoretical doctors and book-made divines are exceedingly fond of delivering courses of "lectures to young men," and after-

ward "to young ladies." But extraordinary precautions are observed lest something should be immodestly uttered—lest prudish mothers and maiden aunts should take offence and reduce the size of the audience. From many considerations and causes, unworthy of the man of science and the philanthropist not less, the world has been, generation after generation, deprived of the most essential parts of human knowledge. But the hour has at last arrived for rending the veil of Ignorance! There is an ocean of crime and pollution, underneath the fashion and hypocritical modesty of civilized society, surging its mighty tides against the constitutions of the young, to an extent almost beyond belief or delineation. The curtain shall be rolled up notwithstanding. Parents, guardians, brothers, sisters, strangers, lovers: you are admonished to gaze upon the scene! Humanity demands the health of her children. The vices and secret crimes of the young must be fully and truthfully exposed to public apprehension. Without such knowledge of the interior abominations of civilization, there is no security against the greatest calamity which can befall a nation—youthful depravity, constitutional weakness, hereditary licentiousness, incompatible marriages, insanity, imbecility, idiocy.

Philosophical minds and true philanthropists are never chained to the rack of superficial modesty. They seek and expose the hidden sources of misery; they strive to understand and remove their causes. The subject now before us may be considered strictly a question of physiology; to which are legitimately attached the subjects of health, chastity, virtue, happiness, and spiritual nobility of character. In probing the secret vices of society to their very core, I have but one object in view—viz.: the prevention of those calamities which afflict the human race. It is a subject which concerns not merely the young; the aged have great interest in the development and excellency of coming hosts. It is a question of

fearful import not to young men only ; for the yet unmarried woman must find her companion on that side of the race. It is a theme of wondrous magnitude not merely for this day and this nation ; the weal or wo of countless millions, yet unborn, rests upon the foundation of the present.

The Harmonial Dispensation, in contradistinction to all past epochs in the progressive development of human kind, is destined to remove and prevent crime through Knowledge, first ; then, through Wisdom ; and, third, through favorable social circumstances. Arbitrary laws, enforced through *fear*, have a restraining, not a *reforming* effect, upon man. The fear of hell sometimes keeps "the wretch in order ;" but such is never sure to work a reformation in him. He is a tiger in chains—all the worse for the arbitrary restraint—waiting merely for the fear to subside in order to act his misdirected nature out. The victim or the convert of fear never grows great and beautiful. He is petrified ; the mind is cramped ; his affections press back upon their fountain source ; and the inward nature in due time exhibits much deformity.

Divines represent to young minds the "Terrors of the Lord ;" the retributive justice of an offended implacable deity, and the unearthly punishments that follow crime—unless they believe in the saving power which is said to lurk mysteriously in the blood of a certain truth-loving Martyr. But the American young, descendants of Yankee merchants, with speculation in their eyes, capable of calculating "risks" and "chances," indulge themselves in certain physiologic vices with the unreasonable hope of escaping all important sequences by a death-bed repentance. False doctrines lead to false results. Arbitrary and procrastinated punishments, in theory, lay the foundation of much deformity in practice. Natural and immediate punishment for crime, on the contrary, is the only theory of human salvation from crime and its results. Its practice leads

to intellectual development; to national health and individual courage. All true progress and true reform come through Wisdom and Knowledge; through the unchangeable Laws of Nature.

If all permanent Reform is really dependent upon a correct use of the Laws of Nature, then all men should know what those laws teach and require. Ignorance, superstition, and suffering, are essentially inseparable. The ordinations of Nature are perfect and unalterable. Matter and mind, as I have shown, are equally under law; cause and effect succeed each other like parent and child; and no person can be enlightened who does not apprehend the truth and practicability of this doctrine. In fact, no child is properly treated by its parents unless made reasonably acquainted with the laws, and the uses of the various functions, of its complex being. It is true that, recently, the schools teach certain ordinary branches of physiology, (for which let us be thankful;) but the most important department of man's organization is still universally neglected. Nothing can be more reprehensible than the universal practice of throwing a veil of mystery over the reproductive functions of our nature. A civilized man has been justly defined as "an animal ashamed of his own body." With prudes and hypocrites, who strain at a gnat and swallow a camel, I may have no discussion. The welfare of our race, the development of truth, health, and chastity, require and challenge our respect.

Reared by ignorant and time-serving parents, hundreds grow into manhood and womanhood with what benevolence might term *honest* prudery or well-meaning hypocrisy. Such are the victims of a false-sided civilization. Their ideas of right and wrong are superficial. They have no philosophy of life. They are, without designing it, like whited sepulchres, with exterior beauty and much fantastic modesty, but *within* exist indecent sentimentalisms and all manner of unrighteousness. Such persons

are invariably vulgar in their fastidious delicacy. American modesty is vulgarity gone to seed. True modesty springs from purity of thought—to the pure all things are pure—while false modesty originates corrupt thoughts which the mind attempts to conceal. An American is by nature possessed of a head and feet and fingers; those appendages known as “legs” were ignored long ago as *too vulgar* for fashionable society. To the philosophical mind such modesty is simply disgusting. Knowledge and Wisdom equally deplore the sacrificial offerings that are everywhere made upon the altar of such false and pernicious squeamishness. The most important branches of physiology are withheld from youth, (in consequence of this fashionable vulgarity,) even in our highest institutions of learning.

It is conscientiously entertained by some, that the reproductive facts of our nature should not enter into the education of youth. Nothing can be more unphilosophical. It has led to much vice: as I shall hereafter demonstrate. Ignorance is the parent of unhealthy and unchaste imaginings. As the subject dawns upon us, we shall comprehend the evil and discord caused alone by the prevalence of ignorance and mystery.

Modesty upon these subjects is *not* real, but mainly educational. Truth has nothing in its nature to cause a blush to mantle the cheek of Innocence. There is always a real and an artificial propriety—“all is not gold that glitters.” A foreign princess, says a writer, travelling toward Madrid to become queen of Spain, passed through a little town of the peninsula, famous for its manufactory of gloves and stockings. The magistrates of the place, eager to evince their loyalty toward their new queen, presented her, on her arrival with a sample of those commodities for which alone their town was remarkable. The major-domo, who conducted the princess, received the gloves very graciously; but, when the stockings were pre-

sented, he flung them away with great indignation, and severely reprimanded the magistrates for this egregious piece of indecency. "Know," said he, "that a queen of Spain has no legs."

The surest way to discover that a certain species of modesty is educational, is to travel in different countries. In Constantinople, says Tournefort, it is considered true propriety, when the grand seignior's wives are ill, to allow the physician only to see the wrist, which is thrust through an opening in the side of the room. This is done because it is esteemed a great act of indelicacy for a physician to look upon another man's wife; it is thought better to sacrifice health than propriety.

American modesty and etiquette are not pressed to this absurd extent; but, as a people, I think we have yet to discriminate between true and false refinement. In some parts of Asia it is said to be a breach of delicacy to inquire of a husband respecting his wife's health. It is asserted that men have lost their lives to atone for such improprieties. In other portions of the East it is indecorous for a woman to uncover her face. In America it is no less reprehensible and indelicate for a lady (with neck and bosom nearly denuded) to uncover her ankles, and wear a shorter skirt to her walking dress. And so custom and conventionalisms are permitted to triumph at the expense of health, beauty, and truth.

It is my belief that *truth* in each degree of life, is immutable, immaculate, and immortal. There is nothing in a fact or principle to contaminate. The innocent, unsophisticated child is never shocked by nature's processes. It is only after ignorant and fastidious parents have given them false ideas of delicacy and propriety, that children learn the squeamish and absurd ways of the world.

Children, during their immaturity of thought, do not need physiological information on any subject; but *youth* is not prepared for the responsibilities of manhood without a fair

substratum of such knowledge. How many deplore the ignorance of their youth ! Parents, guardians, teachers, were either too ignorant or too apathetic and modest to teach them the philosophy of cause and effect. Hysterical mothers and prudish aunts would say—"The young will learn soon enough by experience ; it is not proper that we should teach them, while so tender and delicate, the mysteries of their nature." But the truth is, not more than one mother in five thousand knows enough of her constitution to educate her daughter, not more than one father in two thousand is wise enough to instruct his son, and warn them upon philosophical principles, against habits and practices involving their health, their happiness, their chastity, and nobility of character.

It is no exaggeration to affirm that more than half the number of suicides, which occur in large cities, are primarily caused by an abnormal indulgence, or conjugal misuse of the reproductive propensities. There is a gloomy prison-house of secret causes to be explored. It requires an accurate and discriminating sensibility to feel aright the pulse of our pseudo-civilization ; to realize the social causes and consequences of certain lurking, unsuspected, self-destroying vices which prevail. What but clairvoyance can commence this work ? Parents are too ignorant or too prudish—physicians and divines have sworn eternal allegiance to the requisitions of St. Custom—and anxious guardians are mainly too unphilosophical to give practical counsel, or too unfamiliar with the physiological signs of pollution in the young, to impart the requisite information where most it is needed. It is quite fashionable for a clergyman, when he arrives at a new parish, to deliver a course of lectures to the young of both sexes ; but he never ventures to touch the *causes* of human frailty ; neither does he do anything toward removing the social origin of certain crimes ; which nevertheless he condemns with wrathful energy and careful

diction. In fact, the popular teacher of morals is not well enough educated to probe the vices of the world.

Clairvoyance can not only see into the kitchens and parlors and bedchambers which divide the domicile of the fashionable civilian ; but, with its wondrous power of penetration, it can as easily behold the kitchens and parlors and bedchambers of the human mind ! The deep under-currents of evil ebb and flow before the inward sight. The outside of the platter may be clean ; the exterior temple may appear beautiful ; but the interior vision sees the *hidden* deformity. And besides the penetrations of clairvoyance, the sources of human *wretchedness* are exposed to every mind that studies man by the aid of true philosophy. The geologist, by means of his science can, determine the direction of coal-beds and different strata of rocks ; the geometrician can, by his science, ascertain the relative position of bodies and angles without seeing them ; so may the social philosopher, by aid of laws within his grasp, detect the existence and causes of *certain pernicious habits* which tend not merely to enfeeble the physical constitution of man, but to demoralize and unspiritualize the power of his immortal mind. It is the interest of every man to be his brother's keeper ; a blessed office, to which philosophic wisdom is indispensable.

Vice and Misery may justly claim Ignorance and Mystery for their progenitors. From the time of Hippocrates to this day, the medical profession has had its mysteries. Before the decline of the Roman Empire, and during the reign of the transitional barbarism of the middle ages, as well as in the beginning of this century, the doctor occupied a sacred place in the memory and affections of the multitude. His knowledge was considered too profound for general comprehension ; and too much of it unsuitable for universal diffusion. The philosophic generalizations of Pythagoras laid the foundation of all the medical wisdom of Hippocrates. Aristotle had written

extensively and nobly on the mysteries of disease. All learned men—Erasistratus, Epicurus, Asclepiades, Paracelsus—contributed fresh streams of mingled wisdom and mystery; and so along the path of progress the sea of medical knowledge and technicalities was made to raise to a point of tidal elevation wholly inaccessible to the common mind. And now, to gain access to the sacred mysteries of medical science, the seeker or student is obliged to wade through a vast lake of primary and academical attainments. And so the people are kept in ignorance on the most essential points of human physiology. Even where the field is open, the beginner is seldom courageous enough to persevere and ford the lake of medical wisdom.

Every man has a right to know himself; that is, medical wisdom should be in every man's possession. Medical mysteries, so called, are the property of the people. When the people obtain their rights, then will all chicanery and quackery die a natural death. As all physiological knowledge is derived from an examination of man's constitution, it therefore becomes very reasonable to affirm, that every mind should at least understand the fundamental laws which regulate the facts and phenomena of human nature. As society and professional interests are now arranged, it is a piece of business-policy that physicians should keep to themselves certain kinds of scientific wisdom—in order to be regarded by the populace as the *keepers* of the Keys of health and the *proprietors* of the Secrets of happiness. This condition of things enables the physician to exist and subsist. He thereby accumulates within his own coffers the dollars of the hard-working man—becoming rich, and of course “respectable,” upon money paid by persons, who, because of ignorance, have violated the physiological laws of their being.

The popular method, as you well know, is—to send a pre-disposed young man to college to learn the mysteries of medi-

cal science. In all their diversified ramifications, he studies anatomy and physiology. Commits to memory the ponderous and superfluous Latin terms whereby medical wisdom is withheld from the masses. He passes examination by aid of a good memory; then takes an office; nails the sign to the outer wall; provides himself with a morning paper; goes to church regularly; and conscientiously waits for people to get sick! Who does not condemn this method? How much better it would be to teach the people *not* to get sick—teach them how to keep in health? Would this method pay? Not at all—except in that glorious wealth which “moths” can not corrupt. But the physician must be supported. Therefore, it is his particular interest that people remain in ignorance respecting themselves. The fact can not be disguised, that physicians live upon the misfortunes of their fellow-men! I say this out of no disrespect for physicians, *as men*; but in condemnation of the social state, which renders **WRONG** both popular and respectable.

The profession of the physician and the wisdom of the clergyman should have a residence in every human head; because health and religion, like the soul and body, are not to be found *outside* of the individual. There is no use of the two professions. The physician should be the clergyman also. Physical and mental diseases are inseparable. On this principle, then, I affirm that these two professions should be resolved into one: because health and goodness are twin brothers.

The race can never be too grateful to Spurzheim; Ryan, Woodward, Alcott, Combe, Graham, and Fowler, for the noble service they have performed. Each by long years of patient toil, and employing a system of leverage—that is, the faculty of unrestrained Reason operating on the fulcrum of Humanity—succeeded in shaking and cracking the private institutions of medical science sufficiently to let in the light, and, with it, the People. Had they done no more, they are entitled to

the everlasting gratitude of their countrymen. But they have done much more. They have thrown open new doors to medical knowledge, and, by means of publications and oral teaching, have placed the principles of self-preservation before thousands of the human race.

By certain prudentialists, it is urged that commentaries upon the causes and consequences of evil practices serve as much to encourage as to prevent them. This is fallacious reasoning. It may be true of mountebank authors, who have wealth and not humanity in view; but this objection can not apply to a philosophical treatment of the subject. It is my persuasion that medical mysteries are the property of the people. The use and the *abuse* of the reproductive functions of our nature concern the race more essentially than the popular questions of politics and theology.

Truths which I shall in future discourses express on this subject, require no apology. The honest, the upright, the pure-minded, the true philosopher and genuine philanthropist, will ever pray—"God speed the right!" It is time to explain and expose the physiological vices of the young. It must be done without affectation, without bitterness or uncharitableness; simplicity and plainness of speech best serve the contemplated purpose.

"Retire! the world shut out; thy thoughts call home.
Imagination's airy wing repress.
Lock up thy senses; let no passion stir:
Wake all to Reason; let her reign alone."

No true friend of humanity can object to a fair discussion of the causes of the evils of Sensualism. For never can true manhood, or modesty, or courage, or humanity, dwell with them,

"Who, playing tricks with conscience, dare not look
At their own vices."

In this course of Lectures, the reproductive functions of our na-

ture will be examined, and their abuse, with their various causes and indications, fully and truthfully exposed. The regeneration and chastity of the rising multitudes must be accomplished through Knowledge and Wisdom.

If the vices of sensualism or conjugalism were confined to youth, if their baneful effects did not invade the precincts of manhood (in both sexes), the matter might remain where it is — rapt in ignorance, prudishness, obscurity, mystery. But how inexpressibly different are the facts! The fire and genius, the beauty and elasticity and chastity, of childhood and youth, are not only laid in hopeless ruins by physiological vices, but the distressing influence of such vices extends to subsequent years — poisoning the normal joys of marriage, blasting the beauty and sacredness of love, killing the charms and attractions of offspring, and spreading deformity and social animality where only cheerfulness and holiness should reign.

“Touch’d by the breath of early frost,
The foliage falls away;
The loftiest and the fairest leaves
Are destined to decay.”

So the blight of premature sensuality goes to the heart of youth. It decomposes the beauty and nobility of the future man. Well may the maiden blush for her race. Well may the young man blush for his shame!

The proud eagle soars nobly forward, undaunted in courage and always beautiful, because he has no enfeebling guilt stamped upon his constitution. The bird sings joyously; for its life is one unbroken line of obedience to the laws of its being. But youth! fair, beautiful, spontaneous youth! is prostrated in the flush and morning of its existence, by the most abnormal and unwholesome habits! Consumption or scrofula, dyspepsia, insanity, imbecility and idiocy, rage in all portions of

our beautiful globe—the effects of excessive and irregular sensual indulgences!

In the progress of our inquiry the curtain will be lifted, to the end that every one may see where the causes of these evils originate, and see who and what is in fact responsible. The prudent and superficially modest members of every nation may have done much toward establishing the evils of licentiousness. At least, we will unreservedly seek out and expose all the causes, let the result be what it may. It may be seen that some of the most unnatural vices are both suggested and perpetuated by certain unnatural and mischievous customs, which are considered altogether fashionable and unquestionably moral.

It is plain to a demonstration that absolute Reform must begin with the formation of soul and body. A fine house can never be legitimately raised from an *infirm* basis. Parents must learn this greatest of all scientific truths. Not only should parents know them, but the newly married also, and all our youth, male and female. By neglecting these great laws of being, and, through ignorance, perpetually disobeying them, you people the world with children bearing depraved organizations, moved by impure propensities, which propagate and reproduce themselves with the various diseases now so prevalent.

I do not believe that mankind are endowed with any instinct, function, or propensity, to be insulted or crucified. Each faculty and each organ is good and capable of bestowing happiness upon its possessor. It is the abuse, the violation, the transgression, the sin, according to *definitions* of evil and wrong already given, that entails misery and philosophical punishments. This is the doctrine which we need; the Religion of Justice and Humanity.

LECTURE IV.

CLASSIFICATION OF THE LOVES; AND THE WORLD'S VIEW OF MARRIAGE.

THE division of mind, into *Love*, *Knowledge*, and *Wisdom*, is no longer of service to our purpose; although it is well to keep distinctly in remembrance the relation these departments sustain to each other—taken in connection with the indispensable functions they perform in the mental constitution. Our subject, expanding as it opens, has now conducted us to a position where it can have but one claim upon our attention—namely, the *natural* action, the *extreme* action, and the *inverted* action of the Love Principle.

The Love principle, as already affirmed, is the principle of life. Life and Love are identical in essence. But the Principle takes on innumerable forms of manifestation. Each form receives from man a distinct name; each hath its own wants and laws; plays different parts in the drama of life; and hath separate joys and separate miseries. Hence the soul is endowed with manifold sympathies—feels more or less intimately related to all forms and conditions of existence—related, and knows no bounds thereof. The movement of these relations is constant and stupendous; they swell silently, continuously, and blend in unbroken waves of progression. I speak now of the naturally-developed and high-conditioned soul—of its actual experiences; as beautifully typical of all natures, and from which all may take infinite courage and hope.

By reason of these various forms and modifications of the Love principle—*springing as they do from the one great Central Source of Life within the Universe*—the soul extemporizes desires in all directions, and finds eventually that which is desired. Perhaps I should affirm rather, that the *loves* of the soul are so many specific unmistakable demonstrations of the existence (*somewhere*) of those things and conditions for which they individually and unabatedly yearn. Supplies shall be proportionate to demands; and gratifications shall be commensurate with desires. This is a fixed fact in natural processes. Lungs demand the vivifying air; therefore air exists. Bodies demand nourishment; therefore food exists. Souls demand moral and intellectual and social sympathies; therefore these affinities exist. The same is true of all human desires. There is meat for the hungry; water for the thirsty; alcohol for the inebriate; poison for the suicide; coffee and tea for those who desire; tobacco for the chewer and snuff-taker; all forms of depravity and vulgarity for the sensual and undeveloped. On the spiritual scale this law is not less complete. There is love for the loving; truth for the truth-seeker; philosophy for the philosophical; angels for angel-worshippers; an eternal life for the immortal soul; and a God-Fountain for its sustenance and unweariable aspirations. In a word, the adaptations of creation are perfect; nothing exists without serving and subserving itself and every other thing.

An accurate treatment of our subject requires throughout this distinction—namely: that the Loves of man's nature are *different* from moral affinities or intellectual sympathies, both in position and manifestations; yet, as already said, all sympathies and loves are *primarily* and essentially identical. The Loves, properly so called, belong exclusively to the Life-department of the mental economy; and are thence manifested, harmoniously or discordantly, strictly in accordance with the *shaping influence*,

of both hereditary proclivities and subsequent contiguous circumstances.

One only of these Loves—lying at the basis of life and society; an unseen river daily driven onward by its own mysterious tides; operating at all times with equal power for the production of happiness or misery; folding in its loving luxurious arms every person at some period; an unsolved problem, ever filled with solemnity, and presenting resistless attractions to all men; self-propulsive and apparently unmanageable; yet, familiar as the trees in the fields, sweet as the air of heaven, and holy as the spirit of Truth—this Love shall receive our devotional regard and intellectual consideration.

Some preliminary definitions, however, are first required: to bring this individual Love clearly before the intellectual faculties. But let me remark, to begin with, that I do not affect to be enough *infallible* to save you the necessity of personal investigation. For I verily believe that, if all the things in the world which *I do not yet comprehend*, were duly classified and recorded, the world itself could not contain the books that should be written. In all things, therefore, I leave an abundance of work unfinished; perhaps, unsuggested.

Hitherto I have spoken in general of the Love Department of man's nature; now we must become more analytical. The Love-principle is divisible into *six* forms or modes of manifestation. These forms I will briefly define, that you may all the more clearly see what direction my discourses will soon take.

The *first* and lowest is self-love. This love is the grand central element; the hidden day-spring, of individual life. Self-love, in its natural state and normal action, is the soul's especial guardian. SELF is the only court of appeal from without. Jesus tells you to love your neighbor as your "self"—making *individual conscientiousness* the standard of judgment. Self-love is the *pivot* on which the spiritual mechanism revolves; it is

the foundation of the living entity ; the source of all known instincts. Desires of self-protection and self-preservation spring from thence. It fixes, in a certain mysterious manner, the eternal continuation of the Individual. But all the loves, though intrinsically pure and perfective, are capable of misdirection ; are given, as Christians would say, "to sins and evil." The causes I will not now explain. There are two kinds of misdirection—each with different degrees ; and developing therefrom different results. One is *Extremism* ; the other, *Inversionism*. Let me explain :—

An *extreme* action of self-love, for example, gives rise to isolated excesses. The person is avaricious ; replete with extravagant wants and superficial desires. He feels very sensitive about "mine"—personal possessions. Self-interests are ever uppermost in his thoughts and actions.

Self-love *inverted* gives rise, on the contrary, to personal neglect ; to carelessness, waywardness, disregard of life, and possessions ; slothfulness or indolence, and all the inharmonies which flow from the absence of a healthy self-interest and preservation.

The *next* ascending form is Conjugal Love. Conjugal love differs from self-love. It elevates the mind *above* the plane or sphere of self-efforts and endeavors for self-happiness. In a natural state of development, it urges the soul to seek its counterpart or equivalent ; it alone prescribes and compels, and, with refined natures, sanctifies the *marriage* relation between the sexes. It is this principle which informs all the remaining portions of the soul, that self-existence is but *half*-existence—that self-doing is but *half*-doing—that a bird with a single wing *can not* fly—that an equilibrium in life must be had ; and Conjugal Love is the only power in man's nature that can prescribe the conditions which will lead to these results. Without this love there would be no marriage in the universe—no union of soul

with soul—nothing known of the family relation; nothing of home—of its hidden charms and interior enchantments.

The *extreme* action of conjugal love leads to excessive sensualism. It disregards individual attachment to the opposite sex; it becomes inconstant, promiscuous, omnigamic, lascivious, profligate, vulgar; and ignores and ridicules the civilized marriage relation of one man with one woman.

The *inverted* action of this love, on the other hand, is indicated by a cold, foreign, uncompanionable deportment. It begets an unjust repugnance to the opposite sex. History has recorded examples; both male and female. It leads to a love of solitude; to a lonely disposition; to self-pollution; to all the physiological vices hereafter to be described. In young and middle-aged persons the exhibitions are similar.

The *third* and succeeding form is Parental Love. This love is a further development of the life-department of the soul. Conjugal love embosoms this; hence, its intimate connection. Parental love is a love by itself. It hath its own demands; its own laws; its own methods of fulfilment. Children can only fully gratify it; though sometimes it takes on vicarious forms of action. This love brings the wife into the relation of mother; the husband into the relation of father. This is the natural action.

An *extreme* action of Parental Love manifests itself in a passionate fondness for children *as* such—regardless of their color, fortune, or parentage. It feels no limits in its attachment to pets and diminutive things.

An *inverted* action is seen in a dislike to the young. The person will shun the presence of children—seeing no attractive beauty in them—hearing no gleeful music in their joyous laughter—recognising no sense in their plays—and, giving up to fitful impatience, wishes them out of existence. It sometimes suggests and leads to infanticide.

The *fourth* is Fraternal Love. This love is a still higher and wider expansion of mind. The love of self, of wife, of children, is quite different from this: which seeks companionship in the neighbor. The soul desires fellowship with its kind. Fraternal affection inspires the desire for universal Association. Its magic word is "Brotherhood." It yearns for the friendship of friends—needs social compacts and leans toward united interests. It demands and creates brotherly love. In its natural state of action, it responds heartily to the golden rule or gospel synopsis—LOVE TO MAN: LOVE TO GOD.

The *extreme* action of Fraternal Love is seen in the enthusiasm with which the person flies into society. It calls loudly for genial company, regardless of its quality; and thinks more of friends than of wife or children.

The *inverted* action of this love engenders war, cannibalism, asceticism, murder, an eye for an eye; the doctrine of force and retaliation. It inspires dislikes and perpetuates animosities. There are many events in life, as the world now is, which tend powerfully to invert fraternal love, and to bring a vast emigration of its certain discordant concomitants.

The *fifth* form is Filial Love. This love elevates the eyes of the soul toward its real or imagined Superiors. It is the love in the child for its parents. It looks reverently upward into the face of divine things; yearning after supernal personages; prays to the gods; seeks the angels, the "just made perfect;" and, with a childish earnestness, untrammelled by logic, exerts its aspiring tendencies toward the Divine Being! This love takes on the form of veneration; and reveres aged persons, and perhaps superannuated Opinions.

An *extreme* action of Filial Loves gives rise to extravagant estimations of the so-called "Great." It inspires the soul with idolatrous sentiments and symbolizations; and is prone unjustly to praise and adore the spirit of antiquity.

An *inverted* action of this love gives rise to disrespect for superiors either in character or office. It inspires the mind with skepticism respecting the value (even concerning the existence) of angels and the Supreme Being. In many persons this love is either *extreme* or else *inverted* in its operations upon the disposition.

The *sixth* form is Universal Love. This love is the exact opposite of Self-Love; but is not its antagonist in balanced minds. It is the rose on the stalk—the fruit on the tree of life—the queen of the kingdom amid the inner angels. Universal Love spreads her wings, and conveys the soul to boundless realms. It considers nothing unclean; nothing foreign to human interests. The whole is beloved calmly and devotionally as the soul's treasure. It gives the idea of *universal* sympathies and dependence of one upon another. It leads the soul to yearn for liberty—unrestricted, absolute, boundless! In fact, to this love alone we may attribute the soul's proclivity to make perpetual discoveries, and yield itself to infinite progression. But, though this love integrally resides in every mind, there are but "few" who feel as yet its sublime emotions.

An *extreme* action of Universal Love renders the individual excessively impatient of restraint. Hasty, precipitate, and impetuous; it seems ready to swallow the world to appease its appetite. It leads to insanity.

An *inverted* action is seen in persons who scorn the world. Behold Diogenes, the Greek cynic, as an example. It reveals a snarling, ferocious, murderous dislike of all human kind. Inverted fraternal love acts only upon its contiguous acquaintances; but inverted universal love condemns all the race of man.

These six loves are the angels of the kingdom of heaven within you. When thrown into an *extreme* state, they shipwreck the soul by their impetuosity. When thrown into an *inverted* state, they become the veriest demons—"of rancor

full, and pride, and hate, and malice, and revenge"—for all "good" is seeming "evil" when misdirected.



A MODEL HEAD; THE LOVES IN HARMONY.

A—Self Love.

C—Parental Love.

E—Filial Love.

B—Conjugal Love.

D—Fraternal Love.

F—Universal Love.

These loves are never altogether manifested in any creature below man. Birds and animals possess the *first* three:—*i. e.* the Self, the Conjugal, and the Parental love; but the *last* three: *i. e.* the Fraternal, the Filial, and the Universal love—appear only in the Human type. The first three occupy only as much space in the human cranium as would be occupied by the *entire brain* of the inferior animal. And when we remember that *self-love* is the source of all *animation*, of *energy*, and

instinct—the basis, so to speak, of that conscious self-hood which guards and provides for itself—we then have a full explanation of the source and extent of animal instinct and intelligence. It may be further remarked that, in man, these loves are the sources of inspiration. They give life, spirit, intuition; they embosom the elements of both Wisdom and Knowledge. But they have not (in man more especially) the power, *per se*, to consider the weal or wo of the objects of their regard; all direction and government, therefore, must originate and descend from the Knowledge-and-Wisdom-Departments. A person, deficient in *these* portions of mind, exhibits an impulsive and discordant nature. The universality of the Conjugal Love—its uniform manifestations in plants, trees, birds, animals, and man—will receive attention, in a future discourse, when I come to consider the *marriage* relation. Another question is now before us, viz.:—the physiological and therefore moral “vices” arising from the *extreme* action and *inverted* action of the Conjugal principle. As this will form the basis of our present inquiry, we must leave the other loves, and the intellectual organs, without further examination.

It will be observed that I am impressed to term “Love” that attraction in man which leads to marriage:—“a Conjugal Principle,” a principle in the soul—a Law fixed in Nature. Before the conclusion of these Lectures, I hope the same exalted conviction will find a dwelling-place in each understanding.

If I succeed in this, then, through your more cultivated and illuminated Wisdom, you will *be saved* from all *extreme* or *inverted* exercises of so sacred a principle. If I fail, you will remain much as you were: benefited perhaps, to some extent, in the sphere of Knowledge. For I shall cause you to *know more* even if I fail to *reform* you; therefore will I proceed, for Knowledge will lead at last to Wisdom; and Wisdom holds the sceptre of salvation in his hand. The seeds I now so willingly

plant may one day germinate and bring forth. If so, the world will rejoice; if not, the fault shall not be mine.

The *marriage-love* I affirm to be a "sacred Principle." In saying this, I differ from almost the whole world. You are doubtless aware that religionists regard love as a mere temporary *animal passion*—designed providentially and temporarily to perpetuate the species only—a carnal *desire*, meriting daily subjugation and hourly crucifixion. You are also aware that nearly all poets, novelists, and "the world's people," treat this Love as an unsubstantial sentiment—a phenomenon of physical attraction—peculiar to the imaginative, to the warm-blooded, and the sensitive. By uncultured religionists, it is treated as a satanic attribute of the body. By the world, in thoughtless moods, it is defamed and ridiculed as a vulgar and sensualistic inclination. The prating denunciation of the clergyman is paralleled only by the sickly vulgarity of the comic rhymster. When a man and woman are known to be really "in love" with each other, forthwith they become the objects of woful solicitude to religionists, and victims of vulgar wit not less to the ever-watchful world. They are likely to encounter a host of *knowing* ones on one side, and an equal number of *jeering* ones on the other. From the morn of St. Valentine's Day to the eve of Marriage, the road is infested with a destructive troop of robbers—purloining peace and misinterpreting character—leaving, in their course, falsehood, vulgarity, defamation. And all owing to the fact, that there is no fixed faith in conjugal love, *as a divine principle*—with its own needs, its own laws, its own supplies, its own methods and glorious mission—for which no other principle or love can either legislate or provide a satisfactory substitution.

Moreover, as you well know, the world regards Love as a passion; a manifestation peculiar to romantic youth. Youth, with its ripening and heated blood, is considered the "season

of love"—because the heart is then first melted in tenderness by the magic touch of novelty. "Mystery" is the alleged cause of its rapturous and fiery developments. Ignorance and inexperience conspire to kindle the youthful imagination—and all desires, born of such parents, are well nigh unlimited. Hope, faith, eternal devotion, fantastic conceptions of everlasting felicities, glow like altar fires upon the youthful brain. The history of this phase of love is a record of fleeting dreams and groundless expectations—springing from the "extreme action" of the conjugal principle. Such persons will swear *eternal* constancy to the objects of their dream; but I affirm, in all soberness, that one can seldom rely upon *such* an eternity for more than a fortnight. Passion is defined, by the world, to be the love and expectation of pleasures—of delights indefinite, extravagant, inexhaustible. The *extreme* action causes the soul to arrogate, to itself, the plenitude of deific capacity. On her first interview with Romeo, Juliet is made to exclaim—

"My bounty is boundless as the sea;
My love as deep."

All this is based on perishable expectations—a result of regarding love as a mere passion—of supposing it to be a *fire*, quenchable by the unbroken flowings of the Stream of Time. The world is injured, I perceive, by such semi-beautiful yet grovelling estimates of the soul's life. How undeveloped the thought, that the manifestation of love is confined to the season of youth—to its gossamer dreams and evanescent enthusiasm—to its merely corporeal or physiological inclinations! This is, nevertheless, the world's sensualism. It consigns the conjugal *principle* to the depths of mental intoxication: a sickly and sentimental passion, kindled by physical wants, supported by beauties of the most shadowy kind—"of evanescent smiles and sighs that breathe not"—to be rudely disciplined event-

ually by the experience and ills of life: to expire at last in *leathery wrinkles* and frosted indifference.

It is my happiness to believe in the immortal youthfulness of every human soul: yea, in the immortal pleasures and elevated uses of Conjugal Love, as a Principle. Principles are eternal. The human soul will be true to the laws of its being. But I find the world opposed to, or, rather, that it is not acquainted with, the grand *uses* of marriage. Hence, as the world thinketh so it is; and scarcely any two get truly joined. We hear every day of tempestuous troubles between the married; not less do we behold the physiological vices of the unmarried. Do you not see and know that *something* is needed? Parents, absorbing and fostering the prevailing valuations of love and marriage, can not bequeath to their sons and daughters more exalted convictions. The latter, as a sequence, in opinion and action, follow the multitude. The common idea of "Virtue," throned in physical conditions, is too unchaste to admit of analysis. It is worthy only of some semi-civilized and voluptuous race, morally disqualified to appreciate the *virginity of the soul*: and still less to rely *upon that* divine, recuperative, indestructible virtue within it, which hath its kingdom in self-integrity and practical worship of Truth.

Perhaps you will better recognise the world as it is, regarding the question of Love, if I present a few statements from various ages and authors.

First: The Egyptians considered spiritual love and physical pleasure as synonymous gifts from the same unknown god. They never so much as *imagined* that the marriage element was anything higher than a corporeal instinct; common alike to the human and animal worlds, between which a science of correspondence was perceptible; the origin of which Swedenborg refers to a period when representative language was popular.

Second: Moses, and his successors in the Jewish theocracy, degraded the love-principle to a level with what after-generations term physical vices; and made laws to regulate this affection between the sexes, as if it were *property*—which could be bought and sold, given and withdrawn at will. Virginity of the soul was not thought of; it was all corporeal grovelling, unspiritualizing.

Third: David and Solomon were polygamists. The long chain of kings and priests, under the old theocratic dispensation, suggested, by neither their words nor lives, any such love as love of the soul. It was all carnal, phenomenal, sentimental, evanescent. King Solomon's household was composed of a thousand females in the capacity of wives and palatial ornaments; but there was no practical veneration for that glorious *principle of Love*, which creates joy and strengthens virtue, which surely saves and sanctifies its possessor.

Fourth: Polygamy, confined to the male portion, is still considered, in all Mohammedan and slave-holding countries, as a moral right and a religious institution. Woman, consequently, is made the *legal slave* of man. Her heart, if but beating in a breast of physical beauty, is merchandise. It sells well in the market. The beautiful law of Love exists without a recognition. The physical reigns supreme; because the cerebellum sways the soul; the back-head is in the ascendant.

Fifth: Throughout Greece, when in its glory, an improvement in theory is visible. The superior objects of love, however, were faintly foreshadowed. You will observe that I consider marriage and parentage (of the physical body) as the *lowest* and most *unimportant* manifestation and result of conjugal love. It has an eternal mission to the soul. And, although the Grecian philosophy and theology were intrinsically voluptuous and materialistic, yet do we see in them some recognition of, respect for, and communion with, a progressive and perfecta-

ble Love-Principle. There is much psychological purity in Grecian love. In their mythologic divinities we detect illustrations of advancement. Cupid, for example, the god of love and son of the beautiful Venus, is represented as a little boy with wings. His eyes, though swimming in lovelight, are blindfolded; because philosophy recognizes the fact that "love is blind." But Cupid, though the imagined originator of innumerable cupidities, in the world, was no bachelor. He was married to "*Psyche*;" which means the "*Soul*." And his love for her is designed to represent, that all *true* affection tends toward the *mind*; not toward the body. In mythology we find, thus, the *germs* of great spiritual truths; the Harmonial Era most encouragingly foreshadowed.

Sixth: The Chinese argue, with fantastic eloquence, the necessity of polygamy. Plurality of wives, they affirm, produce no unpleasant domestic results. The Chinese novelist, when he wishes to present his male characters in a high state of connubial felicity, usually gives them two wives of opposite temperaments, devotedly attached to each other, and both uniformly obedient to the husband. Here is no conception of soul-marriage; it is all external, arbitrary, temporary, degrading.

"Love down the blue Ganges laughing glides,
Upon a Lotus leaf."

Seventh: Lycurgus considered love as synonymous with physical attraction; peculiar to the blood-heated young and beneficial to the middle aged. He accordingly legislated upon its manifestations; and sought to control the Spartans in the bestowment of their affections.

Eighth: It is said, in poetic moods, that marriages are sometimes begun in Heaven. But oftentimes, in their ultimations and in the purposes to which they are put on earth, methinks they terminate uncomfortably near the opposite Kingdom.

Ninth: The whole world—acting necessarily from its undeveloped semi-spiritual convictions—“loveth downward, and not up;” beginning with the soul, and ending with the body; born in novelty and infatuation, and dying in satiety and disgust. How grievous that the soul should be earthward-bound, and taught to look *down* for its best and most delicate joys! Shakspeare describes the *Lover* as—

‘Sighing like furnace, with a woful ballad
Made to his mistress’ eyebrow.”

The same author, ever-faithful to nature in transcribing her outward states and most obvious emotions, makes Romeo describe the love-principle as a childish and changeful whim of youth:—

“Love is a smoke rais’d with the fume of sighs;
Being urg’d, a fire sparkling in lover’s eyes:
Being vex’d, a sea nourished with lover’s tears:
What is it else? a madness most discreet,
A choking gall, and a preserving sweet.”

Tenth: Religious enthusiasts, of all ages and creeds, have made a *merit* of abstaining from marriage. Origen is an example. Certain early Christians regarded conjugal love as inconsistent with high moral attainment. To be married was to be corrupted with impure motives; the broad road to compound selfishness. In Judea, in Persia, in Egypt, in Greece, in Rome, lived persons who showered contempt upon the marriage element.

Eleventh: The Nazarene Reformer, too, virtually condemned all physical manifestation of conjugalism; he pronounced it adultery; and warned his disciples to shun the evils of indulging it. Faithful to his Essenian impressions, he says: “Who-soever looketh on a woman to lust after her, hath committed adultery with her already in his heart, . . . if thy right eye offend thee, pluck it out, and cast it from thee . . . if thy

right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into"—discord or disease. "Lust" means "desire;" and "desire" means "*love*." Therefore, in substance, Jesus really said: "to love a woman, except spiritually, is to commit adultery." As means of attaining moral excellence, according to the above words, he taught spiritual crucifixion and physical mutilation. It is true, that Jesus orally endorsed the customary legal and outward marriage, as socially proper and unavoidable to souls unregenerate; nevertheless, he considered such a marriage the manifest result of animal attraction—wholly at variance with physical purity and moral elevation. Shall we say that herein he preached against a law of God in the constitution of man? He did not disapprove of the practice of men "making themselves *eunuchs* for the kingdom of heaven's sake." And he enforced his doctrine by himself abstaining from physical marriage and outward parentage. This, however, the Mormons disbelieve. They bring forth a combination of "facts" which prove that Jesus was really a bridegroom, at the wedding in Cana: that he was beloved, conjugally, by the devoted females who followed him.

He deified fraternal love—"love your neighbor as yourself." He deified filial love—"Our Father who art in heaven." Universal love he everywhere preached—"Love ye one another; ye are all brethren." But all outward manifestation of conjugal love, which is equally a law of life, he condemned as being incompatible with personal purity and with undivided devotion to divine principles. He was lenient to the woman when taken in adultery, because she was really no more guilty of sin, in his opinion, than the legally married around him. 'Adultery' is defined, under the Spiritual Law, to be a desire to hold carnal relation with a woman. Does the mere fact of legality render

this *desire* of the heart less impure? If so, then *civil law* is to be obeyed instead of the law of nature! To the spiritually-minded and anti-physical Nazarene, *all desire* for the conjugal embrace, whether endorsed by law or not, is impure and adulterous. Nevertheless, he rather endorsed the laws of Moses; seemed to consider marriage a legitimate feature of the then existing society; and refused to interfere with, or in any manner to subvert its legal usages. It explains all to affirm the fact, that *he was a spiritual reformer*; and forbore to meddle with property questions—especially the ownership and subjugation of woman by man. Legal unions, in the Christian system, are *incompatible* with the spiritual state; for “at the resurrection they neither marry nor are given in marriage.” Resurrection is used to signify a moral, not a personal, upraising of the soul. Legalized marriages are necessarily compounded of tyranny and selfishness; and the Nazarene, loving liberty and purity in its grandest significance, counselled all “to keep free and unspotted from the world.” But what shall we think of those professed followers of Jesus, the orthodox ministers and deacons, who enter the marriage state and perpetuate the species? Surely they are not imitators of the self-sacrificing Nazarene. But I will refer again to the Christian Ideal of true Marriage.

Twelfth: While I admire the religious courage and praise the unwearible zeal of Paul, I can not but utterly deplore and ignore not less his sensualistic conceptions of the nature and ultimations of conjugal love. “To avoid fornication,” he writes, “let every man have his own wife, and let every woman have her own husband.” Here the use of the conjugal principle is utterly degraded. It is a *remedial* agent merely! Its divine origin and deathless mission, its sacred and sanctifying importance, its exalting and glorifying influence: all is left untouched and without so much as a recognition from the semi-philosophic Apostle. Instead of exalting the objects of marriage, he coun-

sels the "unmarried and widows," who could not follow his example, to get *legally* married. But, wherefore? Shall they wed as the angels marry—i. e. for the high and holy service it will surely render to the twain thus united? Not so! With a sacred solemnity he degrades the use of the marriage relation—condemns it to a mere animal attraction to a physiological and organal necessity—makes it a political *remedy* against fornication! "It is better," he affirms, "to marry than to burn." Shall we teach the world to marry "according to scripture"? What is vice *without* law, is *virtue* under it. Civil contracts and spiritual virtue are identical and mutually supporting. He counsels marriage mainly from sensualistic considerations or corporeal necessities; and holds that *the law* sanctifies relations which, without law, are sensual and sinful, devilish, and damnable. Do you believe that man's arbitrary laws can transform vice into virtue?

In truth, the apostle was tinctured with the Pharisaical asceticism of his time. But who dare affirm that Paul misstated the teachings of his Master? The Essenian Ideal Marriage blooms out through the life and utterances of Jesus. This pure *spiritual nuptialism*, ignoring the body, blossoms boldly out in the reasonings of the persevering and ever-zealous Paul. Faithful to his spiritual Leader, he opposed the love-relations as being incompatible with self-sacrifice, and inconsistent with devotion to sacred principles. He wrote—"The unmarried careth for the things which belong to the Lord but he that is married careth for the things that are of the world." Here the apostle joins and swells the members of the party, who make a *merit* of discrediting and crucifying nature. What a paradox is this: a professed minister and expounder of the Lord, condemning, as unclean and unrighteous, the sweetest and divinest Love of the human soul: a Love which, as a supernaturalist would say, "the Lord himself created!" In the ninth chapter of the sec-

and Corinthians, with exemplary frankness, the writer makes this declaration: "That which I speak, I speak it not after the Lord, but as it were *foolishly* *I speak as a fool*." I am perfectly willing—nay, I feel constrained—to take the Apostle at his word. For nothing surely could be more unreasonable, more anti-natural, than his view of marriage; nothing more calculated to degrade the sexual tie. It makes it almost impossible for lovers absorbingly and manifestly to love each other, without being sadly misunderstood as to their motives; and not less to be injured morally by the prevalence of an authoritative mephitic magnetism, floating abroad from the fountain-head of such sensualistic convictions.

Fanaticism, which always perverts and misstates nature, is at first an acute disease, a fever. But outward opposition soon changes its form. By external pressure, *fanaticism* turns into *enthusiasm*; then, into a settled *conviction*; at which point it becomes a chronic disease, with an epidemic character.

Thirteenth: The mania of distrusting Nature—of crucifying the conjugal element and crushing its aspirations as the breathings of Satan—has been kept alive by cynical saints for many centuries. The opinions of the disciples of early Christianity, as derived from the primitive founders and expounders of the system, may be seen in the following extract, written by a Shaker, though not published by the authority of the Society: in which the asceticism of yore is reduced to vulgar fractions. The poem seems to be addressed to a Swedenborgian:—

If there's a Heaven beyond what we possess,
 Its happiness I can, by no means, guess;
 For I acknowledge, I can think of none
 Better than this, where souls become as one—
One solid lump of everlasting Union
 Of Brethren and of sisters in communion.

More than a twelvemonth, now, has passed away,
 Since I confessed my sins—a noted day—

When, after six and twenty years at least,
 I found I had been worshipping a *Beast*—
 The very beastly thing which JESUS CHRIST
 Had long been calling to be sacrificed;
 This was "PERDITION'S SON," "THE MAN OF SIN,"
 Who kept God's Temple, and ruled all within.

Well, since that period, true to my first vow,
 I have been sifting SHAKERISM till now;
 And guess what I have found! I know you'll smile
 At finding such a strange and altered style
 In one whose sentiments, it is well known,
 Have on CONJUGIAL LOVE been like your own.
 This then have I discovered—that the TIE,
 How sanctified soever, in your eye,
 And honored by the antichristian Priests,
 Belongs not to CHRIST's kingdom, but the Beast's.
 Christ's followers are VIRGINS, whose delight
 Is to be ever walking *in his sight*:
 Not dodging from his presence, in the dark,
 As if they did not wish to toe the mark!

We know,—for some of us, you may believe,
 Had lived the life which Adam lived with Eve,
 And therefore know as much as *you* can know
 About *THAT THING* that's deified so;
 We know, I say, what you know on this score,
 And, let me add, we know a little more.
 You say you love the Woman, and your life
 You'd risk, to prove how much you love your wife.
 This, and a hundred things we know that you
 Might say to prove what you suppose is true;
 Yet, after all, in spite of your endeavor
 To prove the point in question, you can never
 Know what we know upon this subject, till
 You give up all, and crucify the *will*:
 To which the Wife, of whom you are so fond,
 Must, by your own admission, *correspond*.
 That very Will of yours, which is shut in,
 The sensual life itself—the Man of Sin.

Hence you know not, nor can you know, that what
You talk about as Love—PURE LOVE—is not.
Your Love is but a counterfeit, *that suits*
To keep the species up, of what? *Why brutes* ;
And if you closely scrutinize, you must,
With Ninon de l'Enclos, own it to be LUST.

From the foregoing straightforward words you get the *Shaker* version of Christian asceticism. It is an honest translation of the opinions of Jesus and Paul. And it is altogether useless to say that the Shakers are not, in this particular, the most *consistent* and praiseworthy imitators of Christ on earth.

Fourteenth : On the contrary, in contrast with this, we behold the “*love-making*” party. Thomas Moore, in his sumptuously imaginative poem of Lalla Rookh, has exceeded all novelists and pamphleteers in the art of sensuous courtship. You perceive the inseparableness of youth and beauty with romance and love-making. The localities, the scenes, and the incidents : all is pre-eminently oriental and splendidly luxurious. Aliris, the king of Bucharica, disguised as an humble minstrel, with the name of *Feramorz*, performs on the lute ; and relates, in spontaneous and flowing verse, many stories of love and its trials, and thus wins the heart of the Circassian Princess. The poem is very charming ; but what does it teach the world ? It teaches that love is a mere flame of life. We see no reverence for the Principle ! It is a compound of romance, enthusiasm, novelty, and enchantment—which disappear from life at the event of marriage. In such poems and novels one wishes the parties never quite joined in sober wedlock. Why not ? Because, in multitudinous instances, marriage seems to put the *extinguisher* upon the heart—the drama is concluded ; the curtain rolls down—and the fresh joys of Love are not felt, but remembered only as idle dreams of years unripe and crude.

Fifteenth : The feelings of youth and the flowers of spring

are blended together; but a mortal plant and an immortal soul may not be compared. William Hazlitt thinks, that, "in youth and boyhood, the world we live in is a world of desire, of fancy; it is experience that brings us down to the world of reality. What is that in youth which sheds a dewy light around the evening star? What makes the daisy look so bright? What perfumes the hyacinth—embalms the kiss of love? It is the delight of novelty; the seeing no end to pleasure that we fondly believe is in store for us."

Sixteenth: The poet Wordsworth, in his Ode on the Progress of life, accounts for the vividness of youthful impressions on the supposition of a pre-existent state—that our early thoughts are nearer heaven—reflections of former trails of glory—shadows of our past being; which, by force of experience, "fade by degrees into the light of common day." From all such unphilosophic conceptions—of the *nature* and *use* of the conjugal element—I shall work for the world's deliverance.

Many physicians, like Paul, prescribe marriage as a remedy. It is my immovable impression, that marriage, *without intrinsic love*, is an "unpardonable sin." There is no law, either celestial or terrestrial, that can make a marriage of convenience other than bestial and vicious. Some writers even suggest "Rules for Love-Making,"—than which nothing is more impious and corrupting.

Arrayed before you are *two* classes. *Extremists*, on one side; *Inversionists*, on the other. Numerically, and compared with the former, the latter party is exceedingly limited. Both are the legitimate developments of the progressive growth of the race—alike indicative of materiality and social imperfections; the two wings of a terrestrial *Phoenix*, from whose purified remains a *truer nuptial era* will eventually unfold! All fashionable *Extremists* cultivate and indulge the marriage element as a means of pleasure; while all religious *Inversionists*,

on the contrary, smother and condemn it as a means of moral Purity.

Among the *Extremists* we behold such revered persons as David, Solomon, and Zoroaster; the Chinese, Turks, and Africans; the kings of nearly all ages and countries; the Mormon devotees; and debauchees and courtesans of every rank and condition. Among the *Inversionists* we find the ancient Egyptian priests of the sun; several Hindoo chieftains; Jesus and Paul; the ascetics of the first centuries; the fanatics of the middle ages; Roman Catholic popes, bishops, monks, and priests; and to some extent, the nuns in convents and monasteries; also self-pollutionists of both sexes, or onanites; and the faithful Shakers of our own day and generation. The history of the race exhibits these *two* classes as distinctly as the earth presents north and south poles. And I conclude with the single remark, that, in their treatment of the conjugal principle, methinks *both parties* are exceedingly and glaringly in the wrong. They transgress a divine law in the human soul. They throw obstacles across the pathway of the world's Progression toward Social peace and universal Unity.

LECTURE V.

THE CHARACTERISTICS AND VICES OF EXTREMISTS.

IT was affirmed that the Conjugal Principle, in the spiritual constitution, lies at the basis of all life, society, and happiness; before I conclude, I think you will entertain a no less exalted conception.

The conjugal world, as you remember, is constituted of *two* hemispheres, with different dimensions; each peopled with organizations in different states of action; with different opinions of marriage; and different customs respecting it. The largest party, called "*Extremists*," regard Conjugal Love as a temporary animal propensity—

——“A wandering fire
That must be fed on folly, or expire;”

——a physical attraction or appetite, to be used as an agent of corporeal entertainment and evanescent pleasure. The lesser party, called "*Inversionists*," on the contrary, although they place the same estimate on the character of the marriage element, yet denounce and pour contempt upon it; considering it as incompatible with the attainment of moral purity, and the contemplation of the divine or spiritual. Nevertheless, with this party, we find a great multitude of solitary violators of the conjugal principle; onanites, and self-pollutionists. Each party can boast—if such a thing be possible—of several of the most colossal geniuses, and revered characters, that ever stamped an individualized impression on the page of history.

Your attention is now solicited to an examination of *the characteristics and vices of the Extremists*.

In soliciting *your* attention to this subject, I do not mean to be especially and locally personal. The reform under contemplation is addressed to all parts of the inhabitable globe. And it is not altogether adapted to our age and generation—but will become the business of the Future. Extremes and inversions of the conjugal principle, you will observe, are confined to no particular localities, communities, or eras. They are visible, with all their baneful effects, in all countries and climes; through all ranks and conditions in society; yet are not, in all latitudes and among all people, equally abundant or conspicuous. American society is more critical and hypocritical than society in Paris. Hence, without deserving it, we get praised for virtue, and the French get cursed for vice. It would astonish you to see the world as it is. Through you I address the world. But I shall not luxuriate in vague generalities, nor deal in wholesale descriptions, so extensively as to permit any individual to go “unwhipt of justice,” or to shirk the responsibility of carrying his clustering *vices* thick upon him. The true reformer must be true to nature; must draw his portraits correctly; no matter what friend or foe they may resemble.

But to give offence or to wound the feelings of any person, though misdirected, would be an act of supererogation. Because I speak the truth, under impression, in all love and tenderness; with no disposition uselessly to ridicule or satirize a single human being. Neither do I attempt to prosecute Reform by an appeal to your fears. With me, the ages of force and fear are eternally dead. Tormenting racks and fiery coals, and dungeons dark and dreary, heated from beneath by a brimstone furnace, with the thermometer fifteen thousand degrees above boiling heat, the whole superintended by devils

damned and furious, are redemptive and reformatory instrumentality which you may never expect me to recommend.

For I have discovered other agencies of human regeneration. The mightiest agent is *right-generation*; commencing the world with a righteous soul and body. To your Knowledge-department, I have to present the incontestable facts of Science; the invincible principles of Philosophy; and the persuasive teachings of Nature's own religion. To your Wisdom-department, I have still higher attractions to present—Love, Truth, Justice, Humanity, Immortality, Deity. Through these means, I look for the world's universal salvation; from all the *extremes* and *inversions* of the life-principle.

The world's barbarians, minds upon the plane of force and fear, might be frightened off the track of sin by the terrific *whistle* of an orthodox hell-bent locomotive, thundering on its way to perdition, attached to an emigrant train, the passengers "ticketed through," with his infernal majesty as chief-engineer; but I tell you truly, that civilized minds can be saved from the commission of wrong *only by one set of* remedies—namely: by a natural development and exercise of all the attractions of LOVE, and KNOWLEDGE, and WISDOM—gradually harmonizing all sentiment, all science, all society! These, you perceive, are *rational* causes; adequate to the development and perpetuation of *rational* effects. Permit me, therefore, to solicit you earnestly to take the world's interests home to your inmost hearts—solicit you to realize the grand Harmonial Principle, stated by the clear-headed and great-hearted of all ages, that it is each man's highest interest to be his brother's keeper; because human sympathies and human destinies are *one* and inseparable for ever. Actuated by these most sacred considerations, methinks you will consent to hear and learn—if not for your own sake; then, benevolently, for the sake of the world.

There are two classes of Extremists; the polite, and the

vulgar. Polite extremists belong to the better situated in society; the rich, titled, honored, and educated. Vulgar extremists belong to the unfortunately situated; the poor, depressed, degraded, and ignorant. In these classes, great numbers of both sexes are embraced. The *causes* of these extremists will be considered in another discourse.

The polite *male* extremist may, and usually does, possess a highly polished and brilliant intellect; with nothing spiritual or religious. In conversation, he is very entertaining; winning in his manners; voluptuously rich in his poetic flights and figures. Love, being the life-essence of the soul, is the medium of inspiration. Each love attracts its congenial elements; and elaborates itself into corresponding forms. Thus, self-love inspires the miser, the cynic, the ascetic, the anchorite; it inspires all sentient beings with the instinct of self-preservation. Parental love inspires the poet to sing of infancy; the artist to embody it; the sculptor to exhume it from the marble block, the good man to become, in spirit, "as a little child." Fraternal love inspires the poet with songs of "Brotherhood;" the philanthropist with loving kindness; inspires the patriarch with vigilance; and the chieftain with hope, sincerity, and courage. Filial love inspires the soul with sentiments of reverence; lifts its eyes on high; renders it meek and lowly in life; fills it with adoration; with a sacred enthusiasm for high and holy realities. Universal love inspires the individual with enlarged sympathies; warms the intellect into unquenchable thirstings after boundless knowledge; urges the imagination to the contemplation of interior and infinite things.

Each love, you observe, inspires the imagination in its own way. The action of each, among and upon the intellectual faculties, tends to develop genius; and a love for the Bright, the Transcendent, and the Beautiful. This is emphatically true of the CONJUGAL LOVE. This principle stands first and

foremost in all the inspirations of life. It kindles the imagination, and causes all existence.

Under the inspiration of this Love, the extremist is likely to be a man of intellectual beauties and aptitude. It gives fineness and fluidity to his music; to his pictures, warmth and enthusiasm. He may be possessed of that "intenseness of passion which, seeking to exaggerate whatever excites the feelings of pleasure or power in the mind, and moulding the impressions of natural objects according to the impulses of the imagination, produces a genius and a taste for poetry." Indeed, generically speaking, a man can not be an artist without the activity of this love; neither can he, without it, be a successful poet, musician, nor popular as an author of dramatic plays. "Whatsoever is most intoxicating in the odor of a southern spring, languishing in the song of the nightingale, or voluptuous in the first opening of the rose," is most attractive to the accomplished extremist. I speak now of the highest order of this class. The crimson flush on beauty's cheek, the ruby lips, and teeth of pearly whiteness, the dark grey or soft blue eyes, the ample bosom, the rounded limb and finely-carved ankle, rush into his poems at every turn. Sensualistic allusions and fancies—of the graceful and delicate sort—are wrought into his writings. This peculiarity is visible in the songs of Solomon. The *extreme* action or inspiration of conjugal love is seen in nearly all his aphorisms, or so called religious sentiments. He seems to luxuriate in the dreamy symbols of love. Some of his imagery and allusions are very beautiful. He exclaims—"How fair is thy love, my sister? how much better is thy love than wine?" In one place he beautifully compares his beloved to "a garden enclosed—a spring shut up—a fountain sealed . . . a fountain of gardens; a well of living waters." These expressions evidence an extreme action of the conjugal principle. But some of Solomon's inspirations require to be

doctored by a well-skilled "Doctor of Divinity," to the end that they may not injure the young and imaginative, who, in Christian countries, are taught to read and believe them as pure words of God.

The extreme state and action of the Conjugal Principle does not always lead the individual into polygamy; neither into concubinage, nor to sexual abuse in the marriage relation. It may entirely expend itself upon beautiful works of art. It frequently flows forth into *painting, music, sculpturing, and architecture*; into poetic luxuriousness and novelistic literature. Many French novelists seem to depend upon the kindling inspirations, arising from extreme conjugal excitement, for the beginning and life, for the spirit and trials, for the adventures and vexations, for the romance and ultimathula, of the characters they bring forward in their works. Shakspeare and Moore, Byron and Shelley, Pope and Dryden, and many other but lesser poets, wrote some of their best Thoughts under conjugal inspiration. The extreme action of this love, at times, warmed up and kindled their imaginations into the grandest appreciation of life and its delicate beauties. The practical cerebral common-sense of Dr. Johnson, was not tenderly enough touched, with the spirit-wand of conjugal affection, to enjoy the delicate developments of Shakspeare's genius. And I doubt whether certain passages in these great poets can be appreciated by persons who are not inspired through the same channels of consciousness.

Without the extreme action of the Conjugal Principle, Shakspeare could not have written Romeo and Juliet. This tragedy is based entirely on Love. In every line you see "the rapturous intoxication of hope and the bitterness of despair"—with *living, breathing* descriptions of youth and beauty, appealing constantly (through your Intellect) to the *instinct* of the conjugal principle. In fact, nearly all the women of Shakspeare's

genius sparkle with that simplicity and chastity of character, which only conjugal love, directed by moral and intellectual principles, could conceive and sustain. The play of Antony and Cleopatra evinces this love; the Egyptian queen is a living embodiment.

I bring forward these examples in literature, not for the purpose of condemnation, but to open and direct your vision toward a new chapter in human nature. These are extremists of the highest order.

But there is a *lower type*, still belonging to the polite class; which every father, and mother, and daughter, require intellectually to look upon. How shall I describe him? Let me think.

His whole being seems moved by abnormal and gross imaginings. Physical beauty, a polished and attractive exterior, fascinates and throws an enchantment upon him. Intellectual attainment, spiritual virtue and excellence, are secondary and without influence. He is resolved to make the most out of life; but his methods make the worst of it. Wine and wit and women—being his strongest attractions—constitute his chief delight, and his chief misery. He clads his person elegantly; rehearses and learns by heart the *rules* of prevailing etiquette; begems his fingers with rings; provides himself, and defends his honor, with a gold-headed sword-cane; goes reverently to and from church every Sunday morning, especially when in his native place; is a defender of the faith; sternly condemns all great reforms, thinks the *Tribune* “a stupid paper,” and the *Harmonial Philosophy* “decidedly immoral;” a welcome guest at fashionable parties; dances elegantly and waltzes with surpassing grace; plays billiards with the ladies charmingly, and chess and backgammon, and gammon in general, very beautifully; is passionately fond of the opera; goes into fantastic ecstasies over the spasmodic trembling of a demisemiquaver, and

gets restored next Sunday by the solemn groan of a church organ—in a word, this unfortunate being is a polite and foppish “*extremist* ;” with no fixed principles of spiritual life ; for ever miserable ; seeking happiness through the treacherous avenues of Pandemonium ; circulating on a sea of excitement and expectation between Scylla and Charybdis—between the distiller’s poison and a fast horse. That such a being can be found, anywhere in the world, is a great grief.

But, of this class, there is a variety of shades. There goes your generous-hearted, “whole-souled Bachelor.” Legal marriage has too much bondage in it. He dreads the matrimonial obligations, though he always appears to be seeking a bride. Parental responsibilities he resolves to shirk ; he shudders at them as much as a criminal dreads the House of Correction. He says : “I can not bring my mind soberly to love *one* female only.” He can not be magnanimously faithful to her, while such multitudes of beautiful women exist, all equally attractive and irresistible.

On looking back, through labyrinths of history, I find thousands of such characters ; all more or less respected for the abundance of their “milk of human kindness”—in the pulpit, on the bench, in commerce, in the senate. Indeed, I must look for the world’s *Culprits* in these high places. As a type of this class, brought out in bold and morally-barren proportions, I might refer to King Charles II., of England. He was, to the fullest extent, a sensualistic Extremist. Poor Nell Gwynn might touchingly and eloquently tell us, from the Spirit Land, how far this man arrested the development of her inward nature ! I might also refer you to Louis XV., of France ; and to others still more renowned ; but your own knowledge of history will help you to examples.

In justice to Bachelordom, however, it should be affirmed that, to all such rules, there are many honorable exceptions.

In truth, multitudes of virtuous, common-sense, cultured men are absolutely appalled at the thought of encountering the tempestuous squalls and hurricanes, which, by experienced navigators, are said to visit the Lake Erie of marriage life. It is asserted that a man, marrying now-a-days, marries a great deal more than he bargained for. He not only weds himself to a woman, but a laboratory of prepared chalk; a quintal of whalebone; eight coffee-bags; four baskets of novels; one poodle dog; and a system of *weak nerves*, that will keep four servants and three doctors around your house most of the time. This frightful report of matrimonial experience, together with the difficulty of meeting one's congenial mate, makes a multitude of Bachelors; who, instead of being extremists, are driven into "*Inversionism*;" of which I shall treat at length in my next discourse.

But there is another side to this question. There are many women unmarried, also, because of the doleful prospect before them, should they embark in the conjugal enterprise. A young lady refuses to accept some suitors, and very properly too; because she would marry *more* than a reputed man. She would wed a dozen pairs of rejected pants; a box of buttonless shirts; six bottles of hair oil; a little chest of patent medicines, with the labels in the French language; a mass of unpaid tailors' bills; a broken constitution; with a brain, which considers Business a ridiculous as well as a vulgar way of spending life. Both sexes have much to consider before entering upon the marriage relation. There will be a resurrection of this subject as we progress with our inquiry.

Religion is sometimes used, by certain polite extremists, as a cloak to conceal the actual form of the character they possess. Of all imperfections, I think *hypocrisy* the most detestable. My remarks do not apply to the goodly host of noble-hearted, conscientious, and intelligent ministers, attached to every known

denomination. There goes your false teacher of morality; a veritable whited sepulchre. He is rather handsome; with a robust organization—is fond of, and obsequious *to*, the sisters of his parish. History has given us Rev. John Newland Maffit, as an example; though, as I am impressed, with altogether too many exaggerations. In such a character we behold a strange conglomeration of qualities: roguery and righteousness, sensuality and salvation, punches and prayers, beans and benedictions, pork and piety! I doubt whether even *Leibig*, the Magnus Apollo of modern chemists, could separate such a compound into harmonious parts. He prays ardently for the universal spread of love. All his warmth and enthusiasm, when not feigned by artistic dissimulation, proceed from the extreme action of the conjugal principle—not, supernaturally, from the “holy spirit” as may be imagined.

But religion is not more frequently the mask than the marriage relation itself. The dim drapery of matrimony is thrown over a multitude of sins and miseries. The devotional wife confides in her male extremist; while he lives in perpetual violation of the conjugal principle; but manages all appearances so cleverly that perhaps none suspects him. Punctually he goes to church—is in “good standing” among business men—moves in fashionable societies. Before strangers, he is polite and attentive to his legal wife—is fond of his children—regards his home with grateful feelings; but look you *deeper* and *closer* at this married pair, as with the penetrations of clairvoyance, and you will see this sad and fearful fact: that many seeming matrimonial joys are but miseries in masquerade. The bespangled mansion is oftentimes the frescoed *tomb* of buried hopes; the *Mausoleum* of pleasures sought by souls, unacquainted with each other’s attractions and ruling temperaments. But this need not be. Hundreds of homes, now cheerless and miserable, may be made beautiful and happy—by obedience to

the Conjugal Principle, and by higher views of the spiritual universe. I do not mean that all extremists are necessarily bigamists or polygamists, in legal definition; for the most of them corrupt their own homes, and commit the most atrocious crimes, within the legal boundaries of marriage. The revelations of certain civilized bed-chambers are too revolting to contemplate or describe.



PICTURE OF A POLITE FEMALE EXTREMIST, AS SHE APPEARS IN DRESS AND SOCIETY.

Could you direct your vision this moment into the domestic conditions among "the fashionables" of any large city—Boston, New York, Philadelphia, Baltimore, Charleston, New Orleans, Paris, London, Vienna, Constantinople—you would see an ocean of misery within the virtuous shores of legal marriage: virtues under law, but "crimes" when measured by the principles of Humanity.

I have been particular in describing *male* extremists; because there are seventy-five men, in this mental condition, to

one woman. The female is more liable to an Inversion of the marriage element. Her parental, fraternal, and filial loves, on the contrary, incline to extreme action. But there are, nevertheless, polite *female* Extremists in conjugal love; to whom I will briefly allude.



PICTURE OF A POLITE MALE EXTREMIST, AS HE APPEARS IN DRESS AND SOCIETY.

The female extremist is usually possessed of a full, round organization. She is impulsive, affectionate, imperious, impatient of restraint, fond of fashion and display in dress. Fickle, ostentatious, charmed with variety in everything; and thinks mainly of pleasure and excitement. History gives us such illustrations as *Lais*, *Potiphar's Wife*, *Delilah*, *Cleopatra*, *Aspasia*, and *Ninon de l'Enclos*; with many more of the same general type. These unfortunate and unhappy women usually have round faces, fair features, and a sensitive organal development. Dim, mysterious *night*, mounted on her chariot, does not more rapidly chase the flying sun down the western sky, than do miseries of

every shade whip such minds, all trembling and sorrowful, down to the threshold of the grave. In large cities, they pass with the multitude as fashionables and "pleasure-seekers." And yet, the laws of fashionable life are such, that a female extremist is seldom admitted, unless living under the sanction of legal marriage.

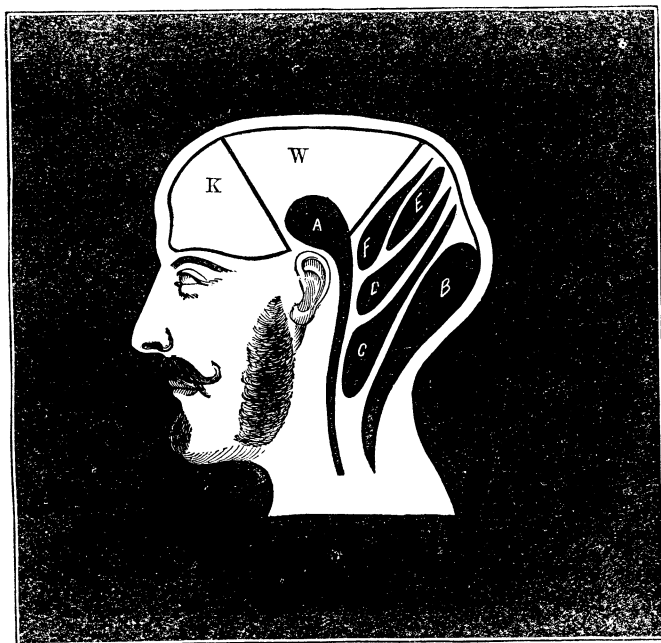


PICTURE OF A POLITE FEMALE EXTREMIST; WITH THE SOUL EXPOSED.

A—Self Love ascending high, leaving little space, for an exercise of the Wisdom faculties.
 E—Shows the Conjugal Love in an extreme action. The remaining Loves, in consequence, are diminished in their capacity and influence. The reader should compare this with "The Model Head," and decide the question of preference.

One class of these females, in popular cities, use segar-stores, coffee-houses, boarding establishments, &c., as *masks*; to the end, that the unmarried, and the married also, may enter

their habitations; without suffering from public suspicion, or from loss of caste in business circles and in the church. It requires clairvoyance, I repeat, to perceive these terrible facts, as they are, in all their length, breadth, and bearing. Yet, all I have said belongs to the better class of Extremists.



PICTURE OF A POLITE MALE EXTREMIST AS HE APPEARS WITHIN.

A—Represents his self-hness; occupying space which should be given to Wisdom.
 B—Conjugal Love, in a state of *extreme* action; not detectable by external phrenologists.
 C—Shows an *inversion* of Parental Love; a fact not discernible on the cranium. D—Indicates an inversion of Fraternal Love; the effect of which has already been described.
 E—Filial Love is comparatively inactive, or passive. F—Shows an inversion of Universal Love, leaving him without veneration for his fellow-men. This and "The Model Head" should be studiously contrasted.

In regard to *vulgar* male and female extremists, I have to remark: that they are those who originate the disgusting songs,

obscene stories, and illustrated books, to be found in the trunks of the misdirected young. Mrs. Stowe has given us correct portraitures in Legree, Haley, and Loker.

The *vulgar male* extremist, or the child of one, is easily detected by his face, speech, and deportment. He has a dull countenance; a rough voice; a careless and lumbering walk. He grins at every woman who passes before his vision. His obscene language will admit of no reiteration. His prevailing thoughts and emotions, being low and heavy as lifeless lead, will not ascend to the surface of civil expression. But few of these things are true of inversionists.

The *vulgar female* extremist makes the heart sick. Visions of this distressing condition, on earth, supplied Swedenborg with materials for his infernal spheres. The utter absence of all the delicacy and grace of *true womanhood*; the sad introversion of mental gentleness and physical refinement; the destitution of intellectuality and wisdom-emotions; the broad, coarse words, interlarded with oaths and chilling execrations; the distorted face, the dirty and neglected garments; the slovenly tread; the altogether *animal* character which is visible—all, combined, presents the most revolting of all human conditions. Such persons go down to the grave like a lone ship at sea! Over them, humanity mourns in deep sorrow! In New York there are over two thousand female extremists; wholly distinct from the *polite* class. Where is the clergyman who dares to condemn *the social conditions* of which these women are the victims? Society goes unscathed and the victims are posted for perdition; because the church thinks it sees, in the human heart, the causes of all calamities.

Polite and vulgar extremists have what they consider to be a justifying argument. Allow me to state it:

It is based on the hypothesis that death of the body destroys the soul. Imperturbable, at the end of our eventful journey,

stands "Death"—implacable, unwearable, inexorable—closing for ever the "sleepy eyes of love"—consigning all to the glooms of Pluto or oblivion. In the old poets—Homer, Virgil, Horace—we find these dreadful foreshadowings. Death is the end! Hence, the extremist is anxious to enjoy the pleasures of life "while they last," and be happy "while he can;" for *death* will soon enough come to close the mouth and destroy the consciousness of being. The end and aim of life is pleasure. Of *sensation* we can be sure; of nothing else. Aristippus, the founder of the Cyrenaic school of philosophers, and the precursor of Epicurianism, originated several arguments in justification of making pleasure the *end* of existence. The Socratic idea, of happiness and misery, was too indefinite. He resolved all law and life into *pleasure* and *pain*; made *sensation* the criterium of judgment and the rule of all action. Extremists say, "let us eat, drink, and be merry, for to-morrow we die." This was his argument, his motto, and his gospel. O, that wisdom could but have opened his blinded vision to the elevating realities of an eternal life! And yet, there is truth in the doctrine, that Happiness is the reward of *right*, and Misery the result of *wrong*: a reliable standard whereby to test the quality of one's actions and life.

An important question now arises: "*What constitutes an extremist?*" What is the law? This is a question of climate and organization. That which is an *extreme* to one person, is "moderation" to another. I shall defer my reply till I come to the lecture on the Origin, Nature, and Mission of Marriage. I think you all know, that there are *extremes* in the conjugal world; to the evils of which I now ask your attention.

The extreme action of the conjugal principle is evil, *first*, because it produces muscular weakness, and generates scrofulous and cutaneous diseases. The firmness, beauty, and elasticity of the body are impaired. It disqualifies the individual for

labor ; except with pain and fatigue. This condition is transmitted from parents to children.

The extreme action is evil, *second*, because it leads to medical chicanery. Physicians have in vain tried to compromise with Nature. In city newspapers you see advertisements to men and women ; medical preparations for male and female weaknesses. This is telling the world, in substance, that the conjugal principle can be *outraged* with impunity. But I tell you, Nay. Nature is *too just* to yield her punishments to the frauds and nostrums of medical practitioners.

The extreme action is evil, *third*, because it produces fickleness of purpose. You will observe that, all practical extremists are wayward in their attractions ; now here—now there ! The man can not bring his mind to bear steadily upon one point. He can not love any *one* woman long enough to marry her. (We will soon come to a Lecture on the “ Origin, Nature, and Dependencies of Love ;” in which you will in part see the explanation.) The same is true of female extremists. Ninon de l’Enclos, is an example. She could love no *one* faithfully ; variety was her harmony. And here let me say : when your sons or daughters, your brothers or sisters, begin to manifest *fickleness* in their affections, then is the time to give them friendly, philosophic, and loving counsel.

The extreme action is evil, *fourth*, because it destroys the sacredness and mars the beauty of the spiritual marriage. The conjugal principle is no longer venerated. Love is regarded as a mere trivial, passing, ephemeral *passion*—an attribute of flesh—to be kept alive by fancy, fun, and folly. When the love-principle is *thus* degraded—when affection is regarded as an extinguishable or perishable element—you may then be sure that its devotees are no believers in pure virtue or native innocence ; that they entertain no *saving faith* in either man or woman.

The extreme action is evil, *fifth*, because it begets *moral* weakness; it hinders the true development of Wisdom. The victim believes in nothing which is truly high and divine. His or her aspirations are terrestrial and sensual. The mind of Man, though constitutionally exalted in glory and destiny above the stars that glitter on fair heaven's brow, yet brings its attractions into fellowship with terrestrial currents; and looks to corporeal pleasure for all its blessings. Such a spectacle reminds one of seeing angels, with line, hook, and bait, angling for celestial nutrition in a mill-pond—looking downward, and not up, for love and heaven.

The extreme action is evil, *sixth*, because it produces coarseness of mind and clumsiness of manners. Among married extremists, it causes much alienation or disaffection. Any sexual excess, whether under legal sanction or not, is always productive of practical indifference. In early marriages, there is a world brimful of misery: arising from this unsuspected, but potent cause; it so powerfully militates against purity of affection.

The extreme action of the conjugal principle is evil, *seventh*, because it communicates the most atrocious injuries and vices to Posterity. I appeal now both to your Knowledge and your Wisdom. The penitentiary, the dungeon, gallows, and lunatic asylum, are means employed by the world to punish—who and what? The victims and evils of an inconsiderate generation! I know that the structure of society develops, by other deformities, many foes to its interest. But I tell you truly: that poorhouses, prisons, penitentiaries, asylums for the insane, and deaf, and dumb, and blind, are but so many necessary receptacles for *children*, conceived in sin and born in iniquity. We complain of vulgar extremists; but who made them what they are? Let polite married extremists answer!

Let us hear no more about the curse of God! Away with

all imaginative explanations of human suffering! Bring forward the true causes and philosophy of evil! When asked, by your Sunday school Teacher, the question: "Who made you?"—In all sincerity, you answer, "God." But did God make drunkards, and liars, and thieves, and robbers, and murderers? Far from it. These unfortunate foes to the interests of society, were made, not by God, but by the misuse of the conjugal principle by Extremists! Thousands of children are born with evils; for which the parents were never so much as once suspected.

Where are earth's greatest criminals? Do you behold them in prisons? in dungeons? in lunatic asylums? on the scaffold? Do you behold them in houses of Pollution? in gambling houses? in the cells of Newgate? No! These places and their inhabitants ARE EFFECTS! Where are "the Causes"?

Where are they who gave existence to these morally and physically deformed creatures? Mark the fact: you will find them free, in the wide world—unfettered, suspected of no crime—rich, titled, honored; in legislative halls, in palaces; as judges, priests, and kings—persons by whom the law of love, under legal sanction, is degraded to sensualistic purposes! Children of the *lower mould*—revengeful, cruel, sensual, inharmonious, unhappy—are the offspring of Extremists. Extremists, whether married or unmarried, produce the same evils and communicate the same injuries to posterity. Hence, they deserve the exposition which we now make; and should listen to the touching appeals of Humanity.

LECTURE VI.

THE CHARACTERISTICS AND VICES OF INVERSIONISTS.

It is deemed essential, to a profitable appreciation of our melancholy theme, that the foundations of all mentality are understood to be laid in the Principle of Love. In the language of common use, this word "Love" is thoughtlessly applied to freaks and fantasies of the brain—a fleeting sensation, nestling temporarily, in young and inexperienced hearts—a feverish passion, which leads to miserable marriages often, and expires finally on the cross of trial and disappointment. But from all which has been said, methinks, the reader conceives this word entitled to a deeper, broader, higher significance. In the Harmonial Philosophy, the term "Love" is the divine word for LIFE—that Principle of Universal Vitality, which "lives through all life, extends through all extent"—the foundational element of the human soul. We, therefore, elevate the term from the cesspools of common use to the dignity and divinity of a Principle.

Our theme concerns all people. The young of both sexes, and those no longer young, are equally interested, because equally involved. But no person can intelligently and profitably grasp it, unless the true source and *basis* of life are first comprehended.

What is it that plants the germ of human life? It is the Law of Love. This law may be operative only on the physical plane at the time, it may be low or high in its manifestations—

extreme or inverted—nevertheless the parental-cause of the human germ is the law of love; and this law, therefore, is the foundation and ruling element of its subsequent developments.

I will not now stop to describe the exact correspondence between the *growth* of the individual, and the *degree* or condition of the Law of Love in the progenitors, when the foundation of his immortal existence was laid. It should here be plainly stated, however, in the hearing of parents and of those likely to become so, that the individual can *never act contrary* to the conditions, which, like so many master-masons and constructive-carpenters, are engaged in the formation of his material temple. The elements of character and disposition are given to the child, and subsequent growth and culture can modify only, but not irradicate them.

The fundamental lesson necessary to learn concerning our existence, is, that our entire being is *predicated* upon the Law of Love. What causes the cohesion of atoms in the blood? It is the attraction of love in these atoms. What causes the gravitation of fine particles of matter from one part of the body to another? Why can we eat food, drink water, breathe air, and feel refreshed thereby? Because these elements “find their acquaintance” in the constitution. What is the *cause* of this “acquaintance” between food, water, air, and ourselves? Chemists say—“affinity.” But what is the *cause* of affinity. There is but one reply—the cause of all these phenomena is LOVE. Love in the blood, love in the muscles, love in the nerves, love in the heart, love in the brain: love in the constitution of everything! There is but one explanation. Love, *in an extreme state*, is the cause of excitements, fevers, inflammations, both in body and disposition; whilst, *in an inverted state*, love is the cause of depression, coldness, and cruelty. This is true, because there is but *one power* enlivening bone and muscle,

tissue and nerve, heart and head. This *homocentric* power is the Alpha and Omega of all life.

Having established an idea of the *dependence* of body and soul upon the Love-principle—that through the power and action of this law all parts of our organisms are elaborated—I will now pass on to a direct consideration of our sad subject.

The characteristics of inversionists, when described to you, will disrobe their vices and point each one to the straight and happy way of personal repentance. Inversionists are shielded now by the clouds of ignorance. Parents and teachers, having but little or no knowledge of the laws of nature, are unable to detect the victims of inversionism. The young become permanently misdirected in conjugal love, become daily transgressors of the most important law of life; but Ignorance throws his nocturnal cloak around and shields them even from the eye of suspicion. It is time now to rend the garments of old Ignorance, and expose his victims to the gaze of Humanity, who ever implores man to cease to do evil and learn to do well. Each must be his brother's keeper. If my young brother or young sister disturbs the law of life, no one can tell where, or on what shore of this infinite universe, such a disturbance will terminate.

Behold yon noble ship! Like mighty wings, the sails spread out upon the wafting gale. From mast-head leap forth the banners of hope. Each part is full of strength and majesty. Glorious spectacle! She rides the ocean like "a thing of life." How truly does it image forth the beauty and prospective grandeur of manhood, as based on the promises and aspirations of youth!

Anon, the storm-king summons his armies to terrific battle. His well-known artillery rends the skies. The troubled elements, in their uncontrollable frenzy, let fall their thunderbolts upon that ship—and, lo! her constitution is shaken and im-

paired to its very core! Oh, it is a great grief to witness the return of the torn and shattered vessel. Her wings have fallen. Her banners ride no more upon the bosom of the passing breeze. The winds play the solemn dirge of destruction through the drooping spars. And, although no passengers were lost, yet their once proud and beautiful ship is beautiful and proud no more. How saddening is all this!

But how much more melancholy to witness the arrival of passion-riven youth into the port of manhood—curtailed of its fair proportions—puny, diseased, shipwrecked, and reckless; freighted with moral and intellectual passengers, who can tell only of hidden compunctions and deep-seated misery.

The young man and the young woman need but be informed of the consequences of vice—they need but to look the monster fully in its fiendish face—to feel an unspeakable repugnance to everything which is not consistent with manhood and happiness.

In yon garden stands a young and beautiful plant. In the order of nature, it is destined to bring forth fruit. But it seems debilitated; it does not unfold beautiful and strong. Its early loveliness and freshness seem to escape into thin air. The husbandman, not well skilled in his work, discovers not the cause. He furnishes water and soil, he strives to restore the favorite plant, but it droops slowly and fades away.

But look deeper down for the cause. Near its base, in a recess not suspected, lives a vicious reptile. Every day it feeds upon the youthful constitution. Poor, ignorant plant! It strives to grow beautiful like its companions; yet it will not crush to earth the unseen destroyer. This is very sad. But tell me: what is a garden plant, compared with the human soul?

Inversionism has been a common vice for countless ages. It will be borne in mind that, in employing the terms "vice,"

“evil,” “crime,” “transgression,” &c., I mean to imply only “substitution” or “misapplication” of laws regulating body and soul. The causes I will hereafter consider. It is difficult to say positively whether Inversionism is more or less injurious than Extremism; but one thing is certain, that both misdirections of conjugal Love should be absolutely shunned as the most insidious enemies of mankind. Parents, guardians, superintendents of public schools and colleges, and all to whom is intrusted the direction and development of human characters, should be intellectually well acquainted with the origin and consequences of those atrocious crimes.

Inversionism is described in the thirty-eighth chapter of Genesis. Ignorance and this vice are co-existent and co-extensive. Pagan Rome was full of inversionism. The temples erected to Venus were honored (?) by this and correlative misdirections. But we need not spend our time in roaming o’er this world’s history, in quest of vices so unutterably sorrowful; for our own generation presents a page quite dark enough in this respect. Let us discover the sequestered recesses of inversionism in our midst. By proper investigation, every person may easily perceive the victims, and do much toward their rescue.

Inversionism, as already explained, is the *opposite* of extremism. The latter is the fever-state of conjugal love; the former is the state of chill. In victims of inversionism, I find the faculty operating on the *downward* or physical plane of life; while in nearly all extremists, the same faculty is operating *outwardly*, on the social plane, and takes its short-lived joys and long-lived miseries thence.

The characteristics of inversionists are visible from two points of observation: the *physical* and the *mental* department of life. There are also two temperaments in which the symptoms greatly differ—the one *positive* and the other *negative*: or the nutritive and the mental. No student of nature can overlook

These important distinctions. Parents and guardians should never allow themselves to remain ignorant of the outer signs of this evil (or misdirection) in the young intrusted to their supervision.

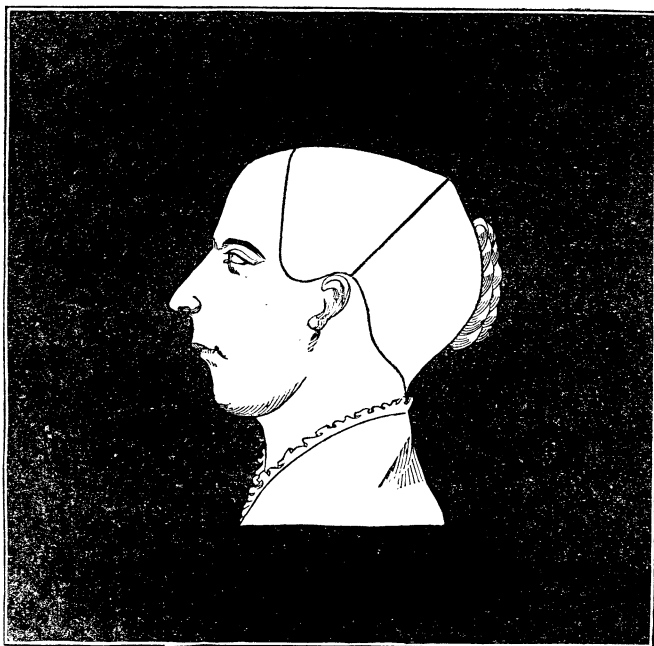


THE MENTAL STATE OF A MALE INVERSIONIST.

The above engraving is designed to illustrate the interior condition of a male inversionist. A—Self-love. B—Conjugal Love subverted. C—Parental Love; giving moderate fondness for children. D—Fraternal Love *inverted*; misanthropic character. E—Filial Love, extreme; very gloomy, yet irreligious. F—Universal Love, full; is fond of dreaming about the happiness of the race.

At the age of five years, when the body has attained only about one sixth of its weight, many children, especially the offspring of extremists, experience the physical emotions of Conjugal Love. While passing from childhood to youth, a sort of

transition season, the progenitary characteristics begin to appear. According to statistical calculation, the human body does not attain its maximum weight in a period less than thirty-five years. During all this time, the organism is undergoing



A REFORMED FEMALE INVERSIONIST.

This cut gives an idea of a reformed female Inversionist. She became the wife of a person, represented on the opposite page, who had from early youth practised this insulting habit. Her children were scrofulous, immoral, and unbeautiful.

the process of development, by the action of the law of love which lies at the basis of life. This process is especially important and momentous between birth and the twentieth year. How very necessary, therefore, that youth should not encounter any misdirection in this faculty! The welfare of the man

requires nothing less than perpetual rest of the procreative functions in the period of youth.

It is a fact of much significance, that nearly all noble men and women are born of parents over *thirty-five* years of age. We will refer to this in a future discourse. The native red man selects the sons born of aged parents, for sachems and warrior chiefs. But unfortunately for many of us, we were urged into life from parental sources illy prepared to bequeath sound constitutions. Children of young parents are nervous and delicate—very bright and promising to commence with—but such children are usually more interesting men and women before the twentieth year than afterward. They frequently become inversionists. In large cities, this vice is begun almost in the precincts of babyhood: sometimes in the third and fourth year. It universally prevails from the *eighth* to the twentieth year; and there is scarcely a parent capable of detecting any trace of it in their children. Yet parents are sometimes surprised at the feebleness and irritability of the elder offspring. In its dreadful march, inversionism destroys more youth, prostrates more energies, dissipates more hopes, than perhaps all things else combined. No warrior or avaricious despot was ever guilty of carnage so diabolical; no destroying power was ever so uniformly victorious in concentrating disasters upon its victims.

The physical characteristics of inversionism are *invisible* for three or four years, save to very close observers of human nature. Even physicians fail to detect the evidences, upon the youthful frame, until the vice has set its *deathly* seal upon its victim; and sometimes, even then, the scientific medical man is unable to feel absolutely certain.

In the first place, the child or the youth is seized with an insatiable hunger. The process of digestion is extraordinarily rapid. Two or three hours after eating heartily, the appetite

calls for more food, which is devoured with a ravenous relish. This symptom is usually supposed to be evidence of worms in the bowels, and I may add that such is the fact; but it is more frequently an indication that the organism is suffering an abnormal loss of substance, which loss excites the gastric organs to obtain a supply. But you may accept it as a law, that the stomach can never supply the Love-element with its appropriate essences.

In the second place, the youth becomes feverish and uncontrollably irritable; or else careless about everything and absent-minded. I have heard of a man, long a practical inversionist, who, when he asked at the postoffice for a letter, would frequently forget how to pronounce his own name.

In the third place, the youth begins to complain of cold feet and hands, is fond of the fire, is "cold-blooded," as some express it, and feels disturbed by changes of the atmosphere; being thereby either highly exhilarated or drowsy and melancholy. Accompanying these symptoms, is a sudden rushing of blood from the extremities to the brain—flushing the face, and ending with nervous palpitations. All this surely follows an inversion of the conjugal love.

In the fourth place, the symptoms of dyspepsia appear—either in the form of an uncontrollable desire to eat frequently, and drink stimulating fluids such as tea, coffee, or fermented liquids; or else, in the form of a tenderness over the region of the stomach as if the internal surfaces were sore or bruised. These are among the commonest signs.

In the fifth place, you observe a multitude of small *pimples* on the face; or, little fleshy excrescences on the hands. When you shake an inversionist by the hand, you feel either a cold and dry skin, or else, a warm and moist and glutinous surface which begets a feeling of disgust.

In the sixth place, the breath is most all the time as *foul* as

sin itself. Instead of a breath as sweet and fragrant as new-mown hay, there comes into your face a mephitic vapor, laden with pestiferous humidity, like the exhalations of some pit filled with vegetable and animal matter in a state of decomposition. Any derangement of the affectional system will produce a derangement of the digestive process, and will, therefore, impart diseased odors to the breath. And besides, I am sure, no meat-eating person can be as pure as he who subsists only upon the sunlight, vegetable, and fruit productions of the earth.

In the seventh place, you can almost always detect an inversionist by the aspect of his eyes. Parents should particularly watch every such peculiarity, and never fail to let their children know, that they can indulge in no secret vice without proclaiming their guilt to every person of discernment. An almost infallible sign of *inversionism* is, a redness on the lower lids of the eyes—the lids are somewhat enlarged and drooping. Another plain sign is, the existence of *deep blue* circles arrayed around the eyes like two half-moons. The guilty are seldom without them.

In the eighth place, you will observe in one temperament a peculiar emaciation—in another, a rapid accumulation of coarse flesh. One appears thin, worn, and wan; the other, gross and indolent. In active temperaments, the law of Love, when disobeyed, produces exhaustion and painful fatigue. In passive temperaments, the same disturbance produces plethora and a sort of comfortable, yet swinish, restfulness and imbecility.

These are a few of the physical characteristics of practical inversionists. In the very young, especially the offspring of young parents, these signs are scarcely visible. The eyes are the first to receive the seal of guilt. The blue circles around the eyes of sick persons are of course symptomatic of general weakness. But, when they appear beneath the eyes of young

persons, and those whose health is generally established, you may be sure that the mark is reliable.

Your attention is now solicited to the *mental characteristics* of this class.

In the first place, there is a surprising aptitude of the intellectual faculties. You are delighted to see so much *mature* judgment in your young son. You find him well-acquainted with matters which concern maturer heads. And besides, you feel delighted at the habit he has of leaving the ordinary sports of boys and remaining at home in the study of books.

These peculiarities differ greatly in different temperaments. Some children and young men become very grave and contemplative. The premature development of the conjugal love—especially its early inversion—is the chief cause of a religious and meditative aspect which a few young men acquire. They get extolled for their readiness to assume the responsibilities of a religious life. But the *internal cause* is neither suspected by themselves nor by their parents. It seems a plain fact, that premature assumption of gravity arises from a class of abnormal causes.

In the second place, the *Memory* is impaired. This comes on between the twelfth and the twentieth year. The intellectual faculties are not prompt. Memory will not retain the impressions. Ideas become brilliant for a brief period: then, are wrapped in clouds and obscurity. The young man does not need to be informed again, that love is the foundation of all life; that, if this law be infringed, all the dependent superstructure must be more or less permanently impaired.

This important truth has just been imported from the world of science. Physiologists have observed these effects upon the mental structure. French physicians have not hesitated to look at the facts and present them to the world. But parents, more

prudish than wise, have studiously kept from the young, all books relating to the great reproductive processes of our common nature. Ignorance is ever the curse of man. Thousands mourn to-day, because they had not known, in their early youth, the direful influence of inversionism.

In the third place, the victim is a sufferer from a keen and unnatural remorse of conscience. Many young persons have been led to imagine themselves responsible for, or involved in, the sin of the first pair; because they had dethroned their manhood by the practice of inversionism; weakened the reasoning powers, and roused a sickly sentimental conscience; which then is easily captivated and psychologized by positive excitements.

In the fourth place, the practical inversionist is known by his fondness for solitude, and for apparent contemplation. He becomes timid, and shuns the society of females. While he appears to be very thoughtful, his mind is well nigh vacant. All rational enjoyments and cheerful conversation he repels. He has days of continued sadness; taking no sort of interest in anything going on around him; and, in everything he does, you see an awkwardness and the absence of self-possession and manly manners. His gracefulness is exchanged for coarse and uncouth motions. When he walks, his toes turn inward; his knees almost chafe and smite against each other; his hands are plunged in his nether pockets; his carriage is a cross between an automaton and a man made of gutta percha; his eyes look downward, without force and brilliancy; his mouth, so unclean and sensual, resembles the introduction to a common sewer; his teeth are discolored and decayed; the skin of his face appears leathery; his brow frowns—alas! poor, piteous victim of ignorance, *how low hast thou fallen in the scale of being!* a wrecked and a sinking ship! Such a person is the Slave of a miserable despotism; which is more absolute, more irresistible, more horrible than the tyranny of Error itself.

In the fifth place, the characteristics of an inversionist are exactly the opposite of those of an extremist. Conjugal love, when inverted, turns away from the society of the opposite sex; but, when in an extreme state, it has no pleasure except in such society. Extremists are graceful and talented; inversionists are awkward and partially imbecile. Extremists have large lungs, and foster courageous feelings; inversionists have narrow chests, and are usually timid. The Mormons occupy the position of Extremists; the Shakers, the position of Inversionists. I say this not implying that either party are necessarily morally guilty of nuptial misdirection. And yet, as the conjugal position of these sects is antagonistic to Nature's immutable laws, we are safe in expecting from them corresponding effects; because all so-called unnatural circumstances lead to unnatural results. Extremists furnish society with *splendid animals*. Inversionists, when they get married, people the world with *countless diseases*. But *real men and real women* can come only from those parents who live in accordance with the Conjugal Law.

The "Vices" of Inversionists are almost too frightful to admit of dispassionate analysis.

Whence the terrible contagious diseases which afflict mankind? How did disease originate?

Answer: from the *misdirections* of the love-principle, which lies at the basis of all life and happiness.

How came these misdirections?

By an ignorant transgression of a sovereign Law of our being.

But, when man is educated respecting a law, why does he still persist in violating it?

Because his hereditary propensities are *stronger* than the restraints of judgment; than the fear of mere knowledge.

How shall we escape the vices of inversionism?

Answer: by giving our children, the parents of the future, better constitutions and more information.

Every abnormal draft on the essences of Love is paid at the bar of the constitution. The entire economy honors all your drafts at sight. Delighted with this accommodation, you grow more and more extravagant in your demands, and begin to abuse the privilege. Almost all young people think they can escape the payment of debts contracted at Nature's Bank of the Constitution. You can not possibly be more mistaken in anything. Although nature may not inflict the penalty *directly* on the act of violation, yet the system keeps a Day-Book and a Ledger; in which you will find *a rigid record* of all your transgressions. And as certain as Nature is built on the law of eternal Justice, so certain is it that you will, sooner or later, be summoned to appear before the "judgment-seat" of your own soul; then and there to be judged "according to deeds done in the body."

In looking over the surface of American society, I behold innumerable troubles which take their origin from the reproductive functions. Inversionists! Humanity has most horrid crimes charged against you. You fancy in your youth, that simple indulgences of your own, confined to your private consciousness, can have no prejudicial influence outwardly on the world. But look you into society! Look into the birth and life of hundreds! What do you behold?—a host of men and women and children not more than half what they should be. Physically considered: what deformity! The rounded and well-developed muscle, the firm still nerve, the expanded chest, the well-balanced brain, the body free from disease and from all the incongruities of ignorance: where are they? Everywhere you look in vain for that *manliness* which at once commands your love and respect—for that Nobility which you not only admire with your head, but worship with your heart.

Spiritually considered: *what emptiness!* The minds that couple strength with simplicity, that unite courage with modesty, that marry love with wisdom, that stand midway between mankind and angels: where are they? This world is peopled with minds conceived in sin and born in iniquity. Else why such defective hosts?

The vices of inversionists look you in the face at every turn; the same, whether you look in the mirror or into society.

Children acquire physiological evils with as much artlessness as they play with toys. They fancy no wrong. They desire and seek only diversion and pleasure. They pass along toward manhood, like fading roses blasted in the bloom. Instead of a MANHOOD which charms and blesses, each unfortunate youth is the ordinary being of circumstances. The mind relishes all exalted pleasures no more (if it ever experienced such attractions); and turns its imagination upon low and destructive themes. Dyspepsia, hepatic disorders, hysteria, rheumatism, spinal diseases, scrofula, rheums, syphilitic diseases, consumption, and various physical deformities: all originated from Inversionists. Paul gives it as his opinion, that marriage, though not a good institution, is better than inversionism. Hence, he counsels all such to get married. Consequently, thousands degrade marriage to a level with patent medicines—using this most sacred and holy of all relations as *a remedy* against the evils of inversionism. I am sorry that Paul did not understand the Laws of Nature better; but more regretful am I, that he has been an authority to thousands whereby they have *sinned* against humanity without any reformatory conviction of their guilt.

When an inversionist enters upon the marriage relation, he carries with him the pernicious crimes of his youth. His offspring are cursed with the weakness and defects of his own state; and thus they fall an easy prey to the same vice, and to

the diseases enumerated. I could easily prove by physiological laws, that all these diseases originate, and receive powerful aid, from conjugal misdirections.

But what shall we say to inversionists, when, in looking over our penitentiaries, we behold so many victims of sensualism? Men and women, incarcerated within the walls of gloomy prison-houses, the offspring of young and thoughtless parents! Occasionally the newspapers report cases of suicide from "causes unknown;" or, instances of gentlemen "taking poison;" or, committing self-murder, by means of fire-arms, from "temporary insanity." Now I tell you truly, that eight cases out of ten of suicide are occasioned by the *derangements* of conjugal love. Sometimes the unhappy victim of inversionism becomes a permanent *maniac*. All lunatic asylums yield up *the same hideous cause*, as the *parent* of much confirmed insanity. The memory begins to fail, and the reason loses its control; the soul is turned loose to roam in the wilderness of gloom and degradation. It is a grave charge—the bringing of all these scrofulous, catarrhal, consumptive, and *insane* disorders against inversionists—that all these, and many more, *evils* originate from them; bequeathed to posterity by marriage, filling the world with misery and deformity!

The experience of thousands of victims, and the careful observations of physicians and school-teachers, sustain me in everything I have asserted. But clairvoyance is a swift power unto knowledge. From my writing-table, I can see through walls and closed doors—can look into the solitary places where Conjugal Love lies murdered by the hand of youth—can see into the trunks of young men who read the works of extremists, instead of "Combe on the Constitution of Man;" who read obscene narratives and learn vulgar poetry, instead of studying those mountain Thoughts of Nature, which, like heaven's morning winds, waft our hopes from star to star! Oh, the errors of

ignorance! Were I one of those unfortunate public teachers who believe in brimstone-retreats and endless torments for the wicked, I should appeal in moving accents to your *fears*—I should leave your intellects to their own confusion, and show you the dungeons of perdition in which you will most certainly be placed, hopelessly and for ever lost to joy—but, thank God, I am not impressed to preach a doctrine which is both *an insult* to everything Divine, and *an injury* to everything human!

There is but one sure course, my young brothers! an appeal to the God of *your own* nature—to the wisdom of your being—the Savior of your soul and body. Hell and heaven are not outside of man; they pertain to his physical and mental state. Hell and heaven are discord and harmony. You may carry either of them with you everywhere you go—to Boston, to New York, to your home, to your bed, to your dying hour, to your home in the Spirit Land. I would have you come into the knowledge of this great truth, and be for ever its disciples.

The vices of Inversionists well-nigh defy all description; because they live in persons and in places least suspected. In America, I behold about fifteen out of every hundred females, and seventy-five out of every hundred males, under twenty years of age, the practical devotees of inversionism. The precincts of bachelordom are invaded by this insidious foe. In fact, it is *one* cause of so many remaining out of marriage. And yet, I must not forget to say, in justice to the unmarried, that the *principal* cause of bachelorism is, the exceeding difficulty which persons encounter when attempting to seek their proper equivalents or Counterparts.

Parents! you who have children at home, and you who may have, *arm* yourselves with a knowledge of the law of love, which is life. As flowers that bloom on the mountain's side, resemble the qualities of the mountain which produced them, even so will your children correspond to the qualities of the

bosom from which they draw the rippling streams of life. The great immutable laws of this universe are melodious as the musical throbblings of an angel's breast. Will you not study them, to the end that your child and children may correspond thereto? You will!

When your children ask you concerning their origin, I admonish you to speak the *truth* in reply, or nothing. "Who made you?" asks the catechism. "God," responds the pupil. Away with your old sacred errors—away with your falsehoods in life—away with your false delicacy, with your false prudentialisms, with the fashionable hypocrisies of a false civilization, and answer your children *in truth and in love*—or, for ever hold your peace. More parents have roused the imagination of young minds, and led them into experimental vice, than I could count in three months.

Young woman! Accept for your husband neither an *extremist* nor an *inversionist*; until both body and soul have passed through the ordeal of absolute purification. As storm-clouds shed their glow athwart the summer's sky, so would their *hidden vices* obscure the horizon of your hopes and happiness. Like the dark spirits of coming storms, like "the canker worm within the fruit," or a "serpent in the linnet's nest," would be the *vices of inversionism* in the constitution of your offspring. Young woman! with ten thousand times ten thousand spirits who live and watch and warn and wait over the world, I pray that you be bold and firm in the right! You know not the plenitude of your power. Power is silent! If a fable makes woman *damn* all mankind, I know that Truth can make her save them.

Young man! For you there remains but one admonition, "GO, SIN NO MORE!"

LECTURE VII.

THE SECONDARY CAUSES OF CONJUGAL MISDIRECTION.

THE primary causes of extremism and inversionism, in the conjugal department of man's nature, have been explicitly divulged in the preceding lectures. They are evolved from hereditary sources—that is to say, the *first causes* of conjugal misdirection, as also of every other deformity, are traceable to the parental influences which preponderated when the basis of the human superstructure was laid. This truth is beginning to be so indisputably understood by intelligent men and women, and by all minds who have studied the laws of human nature, that we may expect soon to see in the world a higher and more harmonious race of beings. Matter is moulded and fashioned after the controlling mind. This law, when applied to the reproduction of our species, will immediately be followed by rational and salutary results. The immense importance of all this will unfold more and more to your minds as I proceed.

Our theme refers to Secondary causes. By secondary causes I mean those *influences* and *habits* of the individual and society, which tend directly to develop and foster the evils complained of: the extremisms and inversionisms of conjugal love in both sexes.

In bringing before you these causes, I have but one object to accomplish—viz.: the immediate and unconditional reformation of every person who loves his fellow-men. When actuated by mere sympathy, when my soul has shut its eyes upon the

world, and benevolence confines its gaze only to the face and habits of my friend, I feel moved to say—"Enjoy yourself in any manner as best you can; to your habits I leave you; let them make you happy if they can; I will administer no rebuke—say nothing to disturb your temporary amusements or repose." But when, on the other hand, I penetrate into the hidden causes of existing evils, when I trace along the eccentric lines of human experience, and find hundreds of diseases, physical and mental, developed and fostered by causes which meet with favor alike amid the learned and the ignorant, I feel irresistibly impelled to write and deliver the ideas which will constitute the present discourse. For the sake of Humanity, then, I appeal to individuals. To a very great extent, the reformation of the whole depends upon a reformation of all the parts.

When a journeyman minister commences business in a new country, or opens his package of sermons in a fresh field of labor, it is fashionable for him to give a series of discourses to young persons "On the formation of character." Among the various devices of Satan, to lead the young astray, he refers to Dancing, the Theatre, and Novels. Dancing is supposed, by many, to be incompatible with Religion. Theatres are denounced as prejudicial to morals. Novels are deemed utterly unfavorable to religious development. Concerning dancing and the theatre I can not now give you my impressions. But, in regard to Novels, I have something to present.

Novelistic literature is fast supplanting scientific and religious speculations. The inhabitants of North America are chiefly occupied with business enterprises. Children must be *usefully*, and not ornamentally, educated. Especially in New England states, where the spirit of primeval orthodoxy rules and sways the family group, this plain utilitarian system of education is still in fashion. The only novels permitted in a New England orthodox family are always to be found in the Sunday school

library—such as the “Only Son,” “Early Piety,” “Baxter’s Call to the Unconverted,” “The Story of Joseph and his Brethren,” and “Pilgrim’s Progress.” Novels of this general type have, almost for two centuries, been the sole companions of religiously-educated youth. Although such works have fiction enough in them to keep alive the poetical element in man; yet they do not fill the intellect with refreshment nor the affections with their required pabulum. Consequently, there was a demand for historical romances, like the “Waverley Novels,” and so they came. These refreshed the intellect. But there was also a demand for *affectional* romances, like the “Children of the Abbey,” “Alonzo and Melissa,” “Charlotte Temple,” and so these came. These refreshed the affections. Pious parents would sometimes let their children read these works. The poetical and prose writings of Sir Walter Scott were gradually introduced to the nether drawers of religious libraries, accompanied by the less classic works of Cooper, holding distant communion with the sacred fictions of Milton and Pollok, but more near with the less pretending, because more human and truthful, productions of Shakspeare, Byron, Pope, and Moore. Gradually, the religious family was thus invaded by novelistic literature.

But the modern Anglo Saxon—the thorough-going Yankee, with a head full of steam, ploughing his way through difficulties, with a determination to “stir up all creation”—finds himself altogether too “matter-of-fact” in character, as well as too busily employed, for the pleasurable reading of the great authors. He can not spend time to search the *dictionary* in quest of meanings. Therefore he throws aside the old sabbath school novels, because they do not supply his nature with satisfactory refreshment; he throws aside the classic poets and novelists, because they trouble him with hard words; and exclaims—“Give us something a feller can read.” The multitude

join him, and adds—"Don't charge much for it." The cry goes up, and expands abroad. On the wings of the morning the "call" is conveyed o'er isle and sea—"from Greenland's icy mountains to India's coral strand"—and, lo! like honey bees in a summer's day, the periodical stores swarm with "thrilling literature," clothed in plain and winning words, *and so cheap*, that he who runs may purchase, read, and understand. Alexander Dumas and Dickens, Reynolds and Captain Marryat, Thackeray and Mary Howitt, with hundreds of ambitious followers, have responded and are still responding to the call for readable literature—capable of amusing the intellect and warming the affections.

It seems to me that, in proportion as people have embarked in business and knowledge enterprises, and devoted six days of each week to money-getting exclusively, they have abandoned the permanent and profound in many things, and have become considerably superficial. Still, the people will read. Human nature *will have* poetry in some form. If a business man has no time to walk the fields, to hear the birds sing, to see fountains play, to bask in the beauties of the globe, then of course he will read the easiest writer who has heard and seen the novel and romantic. Thus, there is a demand for novelistic literature; therefore, it abounds exceedingly.

Now, what is to be done? Are novels injurious? I answer, no—unless they are read to the exclusion of scientific and historic works. Here is the trouble. In examining American society, I behold considerable sensualism and conjugal misdirection caused by a too constant reading of novels. All novels, however, do not produce this effect. But I point to *exclusive* novel-reading as one secondary cause of conjugal aberration. Novels should be read as desserts are taken after dinner; as ornamental supplements to more substantial articles. Pastries, when exclusively used, do not more surely

derange the stomach than novels will the health of the brain. Therefore, you are admonished not to repudiate popular novels, but to read them for mental recreation only. They serve to stimulate the poetical in man, and the most truly poetical mind is the most interior and spiritual—for all poetry is an emanation from the spiritual fount within. When our American activity subsides into more systematic and harmonious methods of obtaining wealth, we will behold a great revolution in the world of literature. Less superficial writing, more profound; but *none the less novel* and romantic.

THE IMMODERATE USE OF HOT STIMULATING BEVERAGES, is another secondary cause of conjugal evils.

The first, but yet least injurious to the reproductive system, is Tea. I think all will coincide with the proposition, that there is but one *luxury* in life: that this IS HEALTH. There can be no other luxury. Perfect health, in mind and body, is the only heaven possible for man to know. While disease, of mind and body, is his greatest and keenest hell.

The use of tea, as a beverage, is in opposition to the ways of harmony. If in health, tea will gradually deprive you of that luxury. I know how common a thing it is for tea-drinkers to attribute their ailments to everything but the every-day habits in which they indulge. Soreness in the region of the stomach, capricious appetite, dizziness, a ball in your throat, the horrors or "blue devils," and bronchial irritation, surprising susceptibility to changes of climate, asthma, rheumatism, tic-doloureux, neuralgia, nervousness, and fretfulness, with occasional fits of bad temper: these are the vagabond troop of disturbances which follow in the wake of constant tea-drinking.

Still, you are very indulgent with your nature. You fret and complain; and take another, and still another, cup of tea. One person drinks tea because he feels so well; another because

he feels sick ; another because he's cold ; another because he's warm ; another because his head aches ; another because he feels weak and sad. The reasons which people give are no less absurd than numerous. But I think there is not a trial in life which constant tea-drinking does not greatly and painfully aggravate.

The influence of tea is felt, first, in the intellectual faculties. Some persons, having been dull in company, will, after imbibing, perhaps, one gill of tea, begin to look up ; let them have two gills more, well-made and strong, and their eyes begin to sparkle, their motions become rapid, their tongues, before silent, discourse fluently on almost any topic—especially, if such topic pertains to the character of absent individuals. I am persuaded that a multitude of “slips of the tongue”—that a volume of tattle and slanderous tales—have originated over the tea-cups, while the narcotic beverage was intoxicating the imbibers. But its influence does not stop with mere intellectual stimulation.

Its secondary effect is exhibited in the reproductive system. It may be remarked, however, that extremism and inversionism will alike urge the individual to the drinking of something temporarily invigorating. Healthy persons desire nothing more exhilarating than the streams of happy blood flowing through the organism. Did you ever see the singing-bird seek a fluid more exhilarating than its own healthy blood ? Nay ; only man, when out of harmony, seeks in ignorance those exciting fluids, which disturb still more his manhood, and render him a mere battle-ground for aches, pains, and discordant passions.

It is no part of my plan to make this terrestrial ball a scene of trial and cross-bearing to its inhabitants. On the contrary, it is my innermost conviction that this world is so admirably adapted to the human constitution, materially and spiritually, and the latter so perfectly united and harmonized to the world,

that happiness and exalted pleasures are properly and legitimately the issues of our present existence. Trials and misery are the effects of transgressions; but *ignorance* must stand responsible for all. Where ignorance abounds, there transgressions, with their fearful troupe of ills, much more abound. Hence, with the old Roman, I may say, that wherever I behold misery instead of happiness, or pain instead of healthy pleasures, there "my voice is still for war"—a war with Ignorance and her household of detestable offspring.

Reader, do you exercise your faculties for the benefit of the world? Do you reflect and meditate, or reason, truly and manfully from cause to effect? Call together your experiences into military order; arrange in file your observations; and look about among your friends and acquaintances.

Who among your acquaintances complains most and frets at the world? Who most calls your attention to the insignificant perplexities of life? Who are they that groan on small occasions, and complain of the misery and emptiness of existence? Who are they who weep excessively at solemn sermons, which they do not understand, and sigh most at prayer-meetings, with feelings wholly inexpressible? Who complain of frequent head-ache, palpitation of the heart, loss of appetite, defective teeth, languor, chronic affections, and great susceptibility to weariness and painful fatigue? Answer:

The habitual tea-drinker! Few persons believe their constitutions to be impaired simply by the drinking of tea. But it is true, nevertheless. The first evils of this habit are extremely subtle; the subsequent effects, however, are very conspicuous. With a peculiar enchantment—a power well nigh talismanic—the narcotic influences of Chinese tea work silently and magnetically into and through all parts of the economy: into the very domain of vital action, putting the whole body under the bondage of a pernicious stimulus.

Do you believe it? No, indeed. Why not? Because "as long ago as you remember" you have imbibed the decoction of of "Young Hyson," "Hyson Skin," "Imperial," "Gunpowder," and "Bohea," in various degrees of strength, with perfect impunity. It does not keep you wakeful at night, or nervous, or excitable during hours of industry. But tell me: What originated your capricious appetite? The soreness you experience in the region of the stomach and diaphragm? Your occasional dizziness, and the "blue devils" that haunt you? What produces that "ball in your throat," and the bronchial irritation? There! why did you start then, with fright and palpitation, because the current of air, passing through your room, suddenly and unexpectedly closed the door? Why do you, when a stranger arrives, anticipate some fresh trouble to assail you? What produces your extreme susceptibility to changes of temperature? You can not sit in currents of air a single moment without suffering exquisitely; with subsequent cough, asthma, rheumatism, neuralgia, or the like. Strange, is it not? Not in the least! All these symptoms you trace to an imperfect constitution; inherited weakness, growing more weak as years roll over your head? and besides, your mind is overburdened with trials and various suffering, so common to the lot of mortals.

Nay, good reader, there is not a trial in life which constant tea-drinking will not greatly aggravate. I speak with knowledge; and, therefore, I speak truly. Tea is a mild *narcotic*, a strong *astringent*, a powerful *stimulus*; and, taken altogether, it is a slow, silent, insidious *poison*—unfit for the maw of man or beast. With the constant application of an astringent, like Chinese tea, to the mucous membranes of your stomach, how can you expect to enjoy good health? It is impossible. Tea stimulates the moment it is imbibed; while nature's beverages, water and wine, require considerable time to produce normal

exhilaration. The power of tea is silent. Like an enemy, its mysterious magnetism goes directly to the spiritual principle, which, though unseen, circulates in the nervous channels; whence, by inductive sympathy, it exerts an energetic influence upon the organs of the front brain, inspiring to easy activity.

I may incur the displeasure of the "East India Tea Company," and lose the friendship of its numerous "Agents," but truth, which is more dear and valuable than money or friends, constrains me to denounce their merchandise as *evil and injurious* to an extent proportionate to the use mankind make of it. Tea is an excellent medicine in some diseases, in negative and bilious conditions; and this fact proscribes its use in health. In no country on the globe is *viridis*, or green, and *bohea*, or black tea, so much used as in these United States. In European countries the use of tea is considerable—especially in Russia and Holland; but nowhere is this beverage used so extensively, in proportion to the population, as in our own dear country. And here, therefore, do we behold its deleterious effects.

With certain temperaments, tea operates as an opiate; upon others, its action and effects are similar to the action and effects of alcoholic or fermented fluids. Some persons feel that they need "a good cup of tea" to keep them alive—they feel so weary! so fatigued! so unable to be cheerful and talkative without it! In all cases it produces an intoxication, or nervous and mental exhilaration, more or less obvious. It leads to intemperance. The habitual tea-drinker is apt to add tobacco and fermented liquors to the rest of his *anti-vital* enemies. The influence of tea is rapidly communicated to all parts of the vital domain. It exalts the pulsations of the heart; hurries the pulse of life through its channels; rouses the nervous and psychological systems to a species of charming industry; illu-

minates and falsely energizes the intellectual faculties to activity; and preternaturally excites and renders elastic and strangely brilliant the imagination. The stomach, heart, nerves, and brain, are simultaneously influenced and injured by it. But the effects differ upon different organizations.

With a philosophic definition in mind, I affirm that tea is an evil; because it entails certain *reactions* upon the constitution—counter-effects, so to speak, which are prejudicial to health, being the just penalties attached to over-stimulation; surrendering the pulse, the nervous system, the brain and its naturally peaceful and temperate operations, to a condition of comparative lifelessness and prostration.

Inveterate tea-drinkers are incapable of cheerfulness unless inspired with their accustomed intoxication. Many literary men, certain poets, theatrical critics and artists, newspaper editors, with exceptions, and some of the most celebrated composers of operatic music, are proverbially dull and incapable of discharging, *creditably*, their mental functions, except when “inspired” with strong tea—or with some other beverage very much more bestial and degrading to human kind. Alcott, the physician, relates of one of the giants of our American literature, that after a long season of mental depression, amounting sometimes to a fit of hypochondria—induced, no doubt, by former potations—he would suddenly resume his tea-cups, and accomplish, for a few days, a prodigious amount of mental labor, after which he would sink down, and become again, for a long period, a mere hibernating animal. Hundreds of lawyers and divines depend upon tea, or some similar invigorating (?) beverage or stimulant, for much of their eloquence and imagination.

Discriminating persons and families, having some regard for health and its inestimable delights, have long since abandoned the use of *viridis* or green tea as injurious; while as a whole-

some substitute, equal quantities of strong decoctions of black tea, *bohea*, are imbibed by parents and children. How wrong—how monstrous wrong and cruel—to spoil the young stomach, and deprave the virgin appetite, with immoderate draughts of hot tea, made tolerable to the young palate by the addition of cream and sugar! But black tea is but very little better than green. In some respects black tea is more injurious than green; in others, it is a far less evil beverage. The organic disturbances arising from either are, in effect, the same—differing only in respect to time. Black tea is slower in accomplishing nervous exaltation and mental exuberance of feeling. And there is a peculiar *anti-health* chemistry manifested in the manner of producing these effects—a chemical action, in fact, which vitiates and injures the fluids, solids, and all the nervous forces of the organism. Of course I do not mean to say that weak black tea is as bad as green; nor that these effects come from tea when infrequently imbibed.

In our country and climate, tea-drinking is far more prejudicial to health and the normal development of manhood, than in the more northern countries of Europe, or in China, where the tea-plant is only used after a year's preparation. But here it produces weak muscular systems; hence, constitutional feebleness and debility.

It produces from its heating properties, weakness in the gums; caries of the teeth, and a foul breath.

It produces, in females particularly, various distressing symptoms—such as inward fullness, heat, acid, distension, wind; hence, chronic disorders and various modifications of hysteria.

It produces in children, by inheritance, scrofulous habits, precociousness of character, and mental nervousness; hence premature ripeness of the body, and untimely decrepitude.

It produces an irregular excitement in the brain whence the blood rapidly tends; hence in females, more frequently, cold

feet and hands and loss of appetite—making tea-drinkers remarkably “small eaters”—that is to say, in certain temperaments and natures.

It produces dyspepsia and leads to imperfect assimilation of food; hence the general tendency visible in Americans to bronchial disorders and consumption.

It produces a debility by greatly relaxing the solids and dissolving the adipose matter; hence the proverbial susceptibility of habitual tea-drinkers to changes of atmosphere.

It produces morbid sensibility in the whole nervous system, and weakens the mental functions which it first sharpens; hence the fear of pain, the timidity, and the pusillanimity of character of many tea-drinking individuals.

It produces mental exhaustion and pre-dispositions to delirium; hence the incoherent, and wayward habits of such persons, and the constant feverishness and anxiety of the tea-drinker for “another cup to wake him up” with a desire to get “something” indescribable, which is nowhere to be found.

These effects and numerous others can be traced by the careful physiologist to that *narcotic plant* from which our countrymen try to procure strength and animation. But I repeat, tea is a valuable medicine in certain conditions of the body; and therein lies its evil qualities, when used as a table beverage. It drives the operations of the vital principle rapidly *above* the healthy mark, which effect, according to my observations, is invariably succeeded by the whole vital economy falling as far *below* the true line of temperance and organic harmony. How many I see suffering from these extremes!

The primary immediate effects of tea drinking, are visible in a sudden (or when the habit is fixed, a gradual) increase of physical strength—a very fictitious and impetuous energy; in the absence of previous drowsiness and fatigue; in the flushed countenance; in the flashing eye; in the preternaturally ex-

cited and exalted imagination; and lastly, in the peculiar freedom or "looseness" of the tongue! Many persons, while under the intellectualizing influence of tea, lose their self-possession and self-control; seventy-five per-centage of "tea-table talk," which injures the participants no less than the character of neighbors traduced, is an immoral effect solely of this narcotic stimulus. All these results, being primary, are followed by certain secondary effects which *prostrate and depress* the body and mind—making the individual yawn and yearn for another "good cup of tea" in order to realize the previous activity of feeling—to restore the careless hilarity of mind, which, even with persons usually silent, will produce excessive loquaciousness.

"Go, and sin no more." The habit may be firmly fixed upon you; nevertheless, I solemnly admonish you to repent and be reformed. He who is in bondage to any useless habit is to the same extent a poor enslaved creature. His manhood and natural strength are exchanged for miserable habits. Brother, sister, friend—do you hear me? In all love for your welfare, I say—DRINK NO MORE TEA!

Another secondary cause of conjugal evil, and one of still greater power, is COFFEE.

Coffee holds thousands of slaves; and so, like every other slaveholder, has numerous advocates. The human body learns to depend upon whatever it has been accustomed to receive. A man or woman, long used to the enslaving stimulations of coffee, is almost "miserable" when deprived of this beverage. Hundreds of persons are not fit for society or occupation until they drink some coffee. Individuals become dependent upon the loving kindness of this copper-colored slaveholder, and, if deprived of his attentions at the breakfast hour, become unfit for harmonious conversation, unfit for thinking, unfit for business, unfit for any of the great and good uses for which a man

is by nature designed. Many ministers drink coffee in order to write and preach; and the congregations drink coffee in order to keep awake and hear. Clergymen often depend on the inspirations of coffee. Without the stimulations of this fluid, the prayer would be "below par," and the sermon, though well-written and calculated to inculcate the doctrine of temperance in all things, an unsatisfactory performance.

How contemptible a man must look in his own eyes when he feels himself a slave to any habit! How incapable is such a one of those high and ennobling impulses, full of courage and defiance, which "can smile at Satan's rage and face a frowning world." I would have you free in the noblest and most searching definition of the word—"FREE!" If tea or coffee has you within the circle of its power, you are then a slave—bowing at the shrine of a miserable self-produced *despotism*; saying kind words in its defence, and trying to act cheerful under its diurnal castigations, like a stubborn boy, when whipped by his mother, yells through his sobs and emotions of pride—"It don't hurt any."

Physiological arguments, and lessons drawn from the deep-dug wells of human experience, might be filled up to the very summit of Reason's throne, enforcing the charges which I bring against the use of coffee. Who is fickle-minded and irregular in all his emotions? Answer: The coffee-drinker! Whose face looks jaundiced, and as if coated with a semi-transparent sheep-skin—leathery and resembling the bronze-color of his favorite beverage? Answer: The coffee-drinker! Who interlards his conversation with tales of licentiousness? Who is the greatest extremist, or the lowest inversionist? The same reply is made: The coffee-drinker!

It will be observed that I do not undertake to call in question the intrinsic character of the Coffee-berry, as a plant in God's vegetable kingdom. I would not—nay, with my light

and my blessed understanding of these developments—I can not speak irreverently of anything. The Fountain is sweet, and can not, therefore, distil *bitter* waters. The eternal Cause is good, and can not, therefore, bring forth evil. Having defined my positions thus explicitly, I anticipate that the reader and author will neither fall out by the wayside, nor essentially misunderstand each other on a simple question of good and evil; but together will strive, in all the external affairs of life, to select the salutary and reject the pernicious.

In writing against the drinking of tea, I had occasion to express many things in opposition to the habit. But now, when I come to examine the various effects of Coffee, I perceive that still stronger terms of denunciation are required. The original impress of our natures, the integrity and firmness of our reflective faculties, the valor and nobility of manhood and womanhood, disappear before the potential influence of this household beverage. As a whole, in spite of all bad habits and evil practices, the body of the Race steadily and permanently advances; going from barbarism to patriarchalism, from the latter to civilization—from bad to better; but who can describe the innumerable sufferings, the countless perplexities and musquito-like annoyances of the journey, arising from trivial causes and wholly unnecessary influences which thousands of people daily encounter and experience?

In every joint of the body, and therefore in the functions of the mind, you see bad habits looking you directly in the face. The good physiologist recognises them in the outer, the practical psychologist sees them within, and, between the two seers of human nature, the entire combinations of false relations will sooner or later be revealed to the apprehension of all—so that, in very truth, “he who runs may read” the victim of any vice or habit; no matter how secretive and cautious the person may be to conceal his doings from the world. There is some knowledge,

but no wisdom, in the ideas of certain politicians and lawyers, who seek the reformation of man exclusively through the instrumentality of legal enactments. Man is organized to follow positive attractions. He can not be *forced*; not even to accept a seat in the Kingdom of Heaven. If I can throw powerful reasons—attractive and positive reasons—around the reader's soul, he will as surely follow them as that he lives. But to say that men *shall not* drink coffee, or tea, or fermented liquors, and proceed to compel obedience by penal codes to which punishments for violating are attached, would be to secure the commission of the identical crimes which we wish to prevent. Such a course would rouse that daring courage and tremendous determination in man's organization, which enable him to brave the perils of the sea, the terrors of the Vatican, the pains of death and the supposed endless miseries of Hell itself, whenever the strength and manhood of the soul are set at defiance. Show man his error, with love, and you plant a seed which the fowls of the air can never destroy; but force him, and I tell you truly, that if he has not been crushed from babyhood by political despotism, he will rebel in all his strength, and become worse for the method. Man first needs instruction through his intellect; then, into Wisdom; and the soul is saved. I have described the difference between *Knowledge*, which informs the mind, and *Wisdom*, which saves it. I must now hasten forward with my subject, with the remark, that if I can save twenty persons, capable of parentage, from the use of any stimulus, my pleasure will be no less than their reward.

Against the Coffee-berry, as a production in the garden of God, I have nothing to remark. The proper distillation of the berry is a very excellent medicine, is useful in chemical purposes, and will subserve useful ends in various departments of life. But when used as a drink for the table, whether in strong or weak decoctions, it is the surest foe to health, beauty, or

manhood. If I can succeed in presenting this fact, in its true light, and develop attractive reasons why the use of Coffee should be abandoned by every lover of man and immortality, I shall accomplish good. I am resolved to try the experiment.

Coffee is a good medicine. In certain nervous disturbances, commencing with hypochondriasis and hysteria, it is peculiarly efficient. As a remedy used by a person in health, it produces feverish heat, palpitations of the heart, fluttering in the arteries, and sudden shocks, weakness of the sight, and apoplexy. It is anti-spasmodic, and is good in certain kinds of asthma. I am not about to prescribe it, but simply to show what coffee can do in the economy. Coffee is described by the celebrated Linnaeus as being "drying, exciting, healing, expelling, carminative, diuretic, anti-venereal, anthelmintic." But I am quite sure that it is not healing, expelling, or anti-venereal, but that, when used as a beverage in health, it is calculated to produce effects precisely to the contrary. The real facts will appear on comparing the different effects of tea and coffee.

Decoctions of the tea-plant, when consigned to the stomach in health, operate immediately upon the magnetism or spiritual principle which circulates in the nervous system; thence the influence proceeds to the *front* brain, and is for the moment invigorating to the body and intellectualizing to the mind.

Decoctions of coffee-berry, on the contrary, when taken in health, operate directly upon the spirit of the blood, through which the influence temporarily extends to the *back* brain, and is for a few hours bracing to the muscular system and animalizing to the mind.

Tea, therefore, acts upon the intellectual functions, through the nerve-spirit, while coffee acts upon the animal functions, through the spirit of the blood. The former rouses fine sensations; the latter vulgar and sensual imaginations. The effect of tea is more spiritual than the influence of coffee, and yet

there are persons with sanguine temperaments, who depend upon coffee for much of their sentimentality and religion. A celebrated clergyman in New York habitually depends upon his bowl of hot strong coffee, on Sabbath morning; without which his prayers would be tame, his readings void of fluency and emphasis, and his sermons dull and uninteresting. But to what extent a human spirit can be *religious*, while under the semi-intoxicating action of a powerful narcotic poison, is a question yet to be decided. For myself, I believe in no poetry, music, prayers, sermons, or revelations, which come through the false and debasing influence of artificial drinks. The primary effects of coffee-drinking are evil, because this beverage (in children especially) excites the sexual passion many years too early for the development of manhood. Parents who give their little ones coffee thereby sow the seeds of sensualism; crippled, dwarfed, half-made up, with nervous systems unfit for manly exertion; such children grow up a burden to themselves and society.

The first sensible influence of coffee is exceedingly fascinating and no less deceptive. You feel so much better! How easily your thoughts flow into words! "Immediately after the coffee," says a writer, "the stories of memory leap, so to speak, to our tongues; and talkativeness, haste, and letting slip something we should not have mentioned, are often the consequence." Moderation and prudence are wholly wanting. The reflective seriousness, of our forefathers, the solid firmness of their wills, resolutions, and judgment, the duration of their not speedy but powerful and judicious bodily movements—all this noble impress of our nature disappears before this medicinal beverage, and gives way to over-hasty attempts, rash resolutions, immature decisions, levity and fickleness, talkativeness, inconstancy, and all the physiological evils which coffee might be employed to alleviate.

The immoral action of coffee upon the mind has been remarked by several scientific men. "I am well aware," says one, "that the German must drink coffee, if he would revel in pleasantries, if he would weave together flimsy romances, and produce frothy *jeux d'esprit*; and that the German female needs coffee, if she would be brilliant and sentimental in modish circles. The ballet-dancer, the improvisatore, the mountebank, the juggler, the sharper and the faro-banker, needs coffee, as does also the fashionable musical *virtuoso* for his dizzy rapidity, and the omnipresent fashionable physician, when he wishes to *flutter* through ninety-nine visits of a morning." Another says, in speaking of the votaries of coffee and tobacco, "they can not wait till the smoke of the infernal regions surrounds them, but encompass themselves with smoke of their own accord, and drink a poison [coffee] which God made black that it might bear the devil's own color." The latter statement I can not endorse; but, in one sense, the idea is too good to be lost.

The evils of coffee-drinking have been already recognised by hundreds of parents, and these, with a commendable strength of moral character, have abolished the use of the article in their families.

Parents know not how they rouse the emotions of conjugal love in their young sons and daughters by giving them coffee. Coffee goes directly into the spirit of the blood. It rouses the physical department of love or life. This is demonstrated by the well-known fact, that persons who drink coffee feel very much strengthened for two or three hours. They feel more physical, display more energy, show for the time more manhood. But how sorrowful the reflection, that your energy and activity and manhood are under the dominion of the tyrant—that you are nobody worth speaking of, unless you have inundated your interior with strong decoctions of tea or coffee! You want your children to feel happy; therefore you teach them, by the

aid of milk and sugar, to drink your poisonous beverages! You do this in your kindness; whose pedestal is ignorance! Thus you bring out, many years in advance of their proper season of development, the passions of the young and growing members of your family. This is manifestly wrongful. The preternatural action of conjugal love is the cause of various evils. It gives us *serious youth* when childhood is only proper and desirable; and supplants youth with an unwelcome precocity and maturity. It militates against all true solidity of character.

Nevertheless, the habit is fast increasing in America. The commercial interest in coffee is now very strong. Hundreds deal in tea, coffee, tobacco, and alcohol, and amass large fortunes out of the sale of substances, which should never be allowed to cross the threshold of the stomach, except in certain spasmodic, asthmatic, nervous disturbances of the organism. In a state of human development where appetite more than reason, sensualism more than spirituality, physical attractions more than mental purity and enlightenment, control the multitude, it is highly necessary that *Reformers* at least should throw aside everything of a degrading and disturbing nature, in order to exhibit the true life to those who wish outward demonstrations of inward principles. Not only for this reason, but for individual development and refinement, I would urge you to abandon the use of coffee, tea, tobacco, and all manner of liquids—except such as spring from Nature's fountains, so beautifully emblematic of the great and glorious truths which flow to Earth from the Day Spring on high.

Reasons almost without end might be added to the foregoing. But I refrain. It is enough to know that our physiological and psychological laws remonstrate against the use of stimulants. Unnatural tensions, give momentary pleasure and brilliancy, but *re-actions* must follow; and herein lies the mischief. Coffee

is a medicine; this, as in the case of tea, is a sufficient proscription. All excess is vicious. He who wishes to bless himself, the world by example, and posterity by the transmission of healthy qualities and noble characteristics, should be temperate in all things. The luxury of health is superior to the luxury of any habit. Be strong, my brother! and arise in your strength. Be beautiful, my sister! and abandon all drinks which give you a dull eye, irregular features, and a *leathery* skin. Parents! let me warn you to save yourselves and children from the evils of coffee-drinking

THE USE OF ANIMAL SUBSTANCES.—Another secondary cause of conjugal misdirection appears at this point—"walking in the footsteps of its predecessor." I allude to the extravagant use of animal food. Both sexes enter the gladiatorial arena, and hold up their hands in favor of a general slaughter of brutes. It is enough to drive the angel of purity far away from the habitations of men. The ancient worshippers of fabulous deities never hesitated to offer up oxen, bullocks, and lambs, as smoking sacrifices in honor and fear of the supernal powers; but we, though more civilized than they, and less in bondage to mythologic beings, exhibit a no less extravagant propensity to destroy the beasts of the fields to appease the gods which reign in the abdominal viscera! The altars of extremism and inversionism seem literally covered with blood, and reeking with the fumes of sacrificial offerings. The millions of tons of animal flesh, which travel down the human throat, and roam through the wilderness of the veins and arteries, are sufficient to banish harmony from the constitution, and declare, as well as maintain, the undisputed sway of sensualism. The animal world demands animal gratification. The flesh of beasts goes to build up the sovereignty of carnalism in man; because, we correspond to the food which sustains our being.

Now, I feel impressed to speak not against the consumption of animal matter in the form of meat—I do not mean to teach that vegetable matter is exclusively man's appropriate food—but the lesson for each to learn, is: that animal substance *should not form the basis* of man's nutrition. It serves to foster and prematurely to develop the physical manifestations of conjugal love. According to my investigations, into man's corporeal wants, I affirm that no person, not even the laboring man, requires more than one meal in twenty-four hours with the flesh of animals as an associate article of diet. This meal should be the dinner. Breakfast and supper should invariably be composed of articles selected from the vegetable world. The time will come, I think, when man will be more of *a unit* in his habits than now—one work, one eat, one play, one sleep, one everything in each day—revolving once in twenty-four hours, like the globe upon its axis. Children are prematurely developed by the eating of animal substances; because the influence of such substances is mainly exerted upon the reproductive functions; favorably, or otherwise, according to the quantity given them. Children should eat no meat before the fifteenth year; after that, the moderate use of it is beneficial.

When the constitution becomes habituated to depend upon stimulating food, it calls for fluid of a corresponding character. Almost every meat-eater experiences a desire for tea, coffee, or alcohol. The former provokes a taste for the latter. They belong to the same family. Masses of men, in easy circumstances, indulge in brandy, champagne, or wine; and this, too, at the conclusion of a sumptuous meat-dinner. Consequently, the conjugal principle is vitiated. It looks, then, only downward into physical conditions; not upward, as it should, toward Parental love and happiness.

Another secondary cause of conjugal misdirection, therefore, is: THE PRESENCE OF ALCOHOL IN THE BLOOD. No person,

male or female, can feel the purity of conjugal affection while under any unnatural stimulant. The first effect of Alcohol is developed in the blood. This element, as I shall hereafter demonstrate, performs a mysterious function in man's nature, which physiologists have not yet discovered.

It does not appear necessary that I should admonish intelligent persons to keep "themselves pure and unspotted"—by avoiding all the exciting fluids which flow through the channels of fashionable and every-day life. There is not a mind but feels a natural repugnance to alcohol, unless born of parents who live in bondage to its kingly power. And yet, in different constitutions, it is no difficult matter to induce a fondness for it. I hardly know which monster I would rather have set upon a brother—King Alcohol with his irresistible poisons, or Death, coming before his time, mounted on his pale horse, about to drive an arrow into the heart of life. The former takes from me my brother's *manhood*; the latter conveys him only beyond the sweep of my physical gaze; both events would cause tears to flow; but the fall of manhood, thrice more than death, would spread all around a deeper sorrow, and a darker desolation. When a man lives the life of temperance, he may not be an object of remark; he may resemble a tree in the garden, which, because of its even growth, is passed by for another more eccentric. "The oak silently grows, in the forest, a thousand years; only in the thousandth year, when the woodman arrives with his axe, is there heard an echoing through the solitudes; and the oak announces *itself* when, with far-sounding crash, *it falls!*" So with your manhood. When *it falls* under the foot of Alcohol, an echo is heard, loud and long, through the countless avenues of society.

DRINKING WHILE EATING. I urge you to see to your physical conditions! Apparently unimportant items in your habits

are the lurking causes of your imperfect health. You can not digest what you eat without some uneasiness. Why not? You feel oppressed in your stomach, and depressed in your head. What can be the cause? There may be a vastly different cause than the one I shall designate, but, one thing is certain, this cause lies at the foundation of more dyspepsia and abdominal derangements than people generally apprehend.

I allude to the universal custom of drinking while eating. This is a habit which only the human species perpetuate; for the entire animal kingdom is true to nature, and drink *after* eating. There are several important physiological objections to this human habit, but I will only present the most essential.

The first and foremost objection is this: the inevitable dilution of the salival and gastric fluids. It is but recently that people know that the liquid secreted by parotid, submaxillary, and sublingual glands, situated in and about the mouth and tongue, is essential to the process of digestion. And judging by the gallons of salival fluid ejected from the mouths of venerable tobacco-chewers and overgrown boys, making a general spittoon of the United States, this impression or knowledge, that this fluid is important to the health of the body and mind, requires to be considerably expanded and deepened. Saliva is essential to good digestion. It contains a considerable volume of oxygen; it is alkaline and is negative to the gastric fluid, which is acid and positive; and during a single meal, about four ounces of this fluid is produced. But its negative relation to the gastric juice is destroyed, in a great measure, by drinking any liquid while eating. Water, tea, coffee, fermented liquor, or other fluids, are strictly improper for the stomach, while engaged in masticating food. Every fluid, save water, or wine, is superfluous and improper at any time, except in disease.

Most persons drink from one to three pints of some kind of

liquid during a meal. They think they economize in time by washing their eatables down—first a mouthful of solid food, then a large draught of water, tea, or coffee—than which there is nothing more improper and prejudicial to health. For many years the stomach may be thus abused, without notifying the owner of the wrongs committed; but “pay day” comes at last, when the victim must suffer and live in pain until the utmost farthing is paid. The true physiological plan is, to eat no faster than you can moisten your food and swallow it solely by the aid of the saliva fluid, produced from the glands in the mouth. You may be very thirsty; but resist, and, like the devil when repulsed, it will flee away. Remember, good reader, physiology says—“Drink not while you eat, but afterward, if you then feel thirsty.” Drinking is mainly a habit; a very bad one for the stomach, head, and bowels. Ofttimes, a glass of water, a cup of tea or coffee, will float the food on the stomach, arrest digestion, dilute the gastric fluid, produce wind, dyspepsia, bloating, aching around the waist, and dullness in the mental functions. You wish sometimes to live in harmony with the laws of Nature—I know you do; you pray (sometimes) to be altogether good and happy—I know you do; then turn your attention toward these little habits, which, like invisible threads, are woven into the web of your existence.

THE USE OF NARCOTIC HERBS. Another secondary cause of conjugal misdirection, is: the use of Tobacco.

On the present occasion I feel no impression to array chemical and physiological objections. To your Wisdom, not to your Knowledge, I address the principles of Harmonial Reform. It would, indeed, be a glorious recompense if your wisdom should gain power enough to raise you to the platform of manhood; and, then, so to open your eyes to the multifarious evils which your example, when below manhood, inevitably develops in the

young, that you could never forget the impression thereof. I speak now only to those who feel that they have laid their manhood upon the altar of ignorance—a costly sacrifice to some atrocious yet fashionable habit.

Tobacco is the most diabolical slaveholder; because it is the most contemptible. Man always looks back with disgust upon the day, when, before the angels and in spite of the remonstrances of his own soul, he became stained with a Tobacco Plant! And should he ever renounce it, cease to be a *plant* upon which the nauseous worm feeds, and reassert his manhood, the circumstance forms a strange *crisis* in his history—he remembers and speaks of it as a valiant and heroic deed.

If you wish to see two of the most desperate ruffians—who have been introduced to kings and queens, who enter fashionable groups, who receive the homage of many clergymen and the slavish attentions of thousands of human beings everywhere—then behold *Alcohol and Tobacco*. Like the Satanic twins, they live in each other's demoniac embrace—bound together by a tie of affinity, which can not be severed without endangering the existence of both. These are the two thieves between whom manhood is crucified. Manhood, even while experiencing the last agonies of its barbarous crucifixion, has been known, in some instances, to turn its longing eyes toward one of the thieves, Tobacco, and exclaim—"This day thou wilt be with me." For it is notoriously true, that criminals and insane persons who have used this loathsome weed, would consent to be deprived of anything for the sake of getting a taste of it. In fact, it is difficult to find a person in a *Prison, House of Correction, or Penitentiary*, who does not use this narcotic. Men will storm and hail and thunder and lightning, if deprived of Tobacco. Mad men will exhibit rage equal to a tempest, or melancholy looking toward suicide, when not supplied with this foe of manhood and purity. I am saying all this to young men, to

old men also, and to Parents, who have children to develop into life.

Associated with Tobacco, is man's abused friend—"Opium." Its popular use, in medicine or otherwise, is prejudicial to health. Its effect is not less fascinating and detcrious than

THE COCA OF SOUTH AMERICA. "The Indians of Peru have a mighty love for the coca leaf. This plant somewhat resembles the vine; the leaves at the proper season are stripped and dried, and packed in bags. They have an aromatic, bitter taste. The miners chew them, and they produce the exhilarating effects of opium, without drowsiness or stupefaction, but like all stimulants, debilitate the body, and produce a nervous disorder in the system, which, in its gradual growth, at last overcomes its victim, and he perishes.

The following particulars of this intoxicating plant, may not be uninteresting. They are the substance of observations made by Dr. Poepig, in his travels in Chili and Peru. The plant is called the coca, but, notwithstanding the similarity of its name, it in no respect resembles, nor is it in any way connected with the cocoa-nut tree. The coca, is a bush from six to eight feet high, somewhat like the blackthorn, which it resembles in its numerous white blossoms, and lively bright green leaves. These leaves which are gathered are carefully dried, are an article of brisk trade, and the use of them is as old as the first knowledge of the history of Peru. It is a stimulant, which acts upon the nerves in the same manner as opium. Unhappily, the use of it has degenerated into a vice, which seems incurable. The Indians of America, especially those of the Peruvian Andes, notwithstanding the civilization which surrounds them, have a vague sense of their own incurable deficiency, and hence they are eager to relieve themselves by violent excitements, from such melancholy feelings. This accounts not only for the

use of the coca, but also for the boundless love of spirituous liquors, which possesses scarcely any other people in the world in an equal degree. To the Peruvian, the coca is the source of the highest gratification; for under its influence his usual melancholy leaves him, and his dull imagination presents him with images which he never enjoys, in his usual state of mind. If it can not entirely produce the terrible feeling of over-excitement that opium does, yet it reduces the person who uses it to a similar state, which is doubly dangerous, because though less in degree, it is of far longer duration. This effect is not perceived until after continued observation, for a new-comer is surprised indeed at the many disorders to which the men of many classes of the people are subject in Peru, but he is very far from ascribing them to coca. A look at a determined coquero, gives the solution of a phenomenon; unfit for all the serious concerns of life, such a one is a slave to his passion, even more than the drunkard, and exposes himself to far greater dangers to gratify his propensity. As the magic power of the herb can not be entirely felt, until the usual concerns of daily life, or the interruptions of social intercourse, cease to employ the mental powers, the genuine coquero retires into solitary darkness or the wilderness, so soon as his longing for his intoxication becomes irresistible. When night, which is doubly awful in the gloomy forest, covers the earth, he remains stretched out under the tree which he has chosen; without the protection of a fire near him, he listens with indifference to the growling of the ounce; and when, amid peals of thunder, the clouds pour down torrents of rain, or the fury of the hurricane uproots the oldest trees, he regards it not. In two days he generally returns, pale, trembling, his eyes sunk; a fearful picture of unnatural indulgence. He who has once been seized with this passion, and is placed in a situation that favors its development, is a lost man. The author heard in Peru truly deplorable accounts of young men

of good families, who, in an accidental visit to the woods, began to use coca to pass away the time, soon acquired a relish for it, and from that moment were lost to the civilized world, and as if under some malignant spell, refused to return to the towns. We are told how the relations at length discovered the fugitive in some remote Indian village, and in spite of his tears, dragged him back to his home. But these unhappy persons were as fond of living in the wilderness, as averse to the more orderly mode of life in the towns; for public opinion condemns the white coquero, as it does an incorrigible drunkard among us. They therefore take the earliest opportunity of escaping to the woods, where, degraded, unworthy of the white complexion, the stamp of natural superiority, and become half savages, they fall victims to premature death, through the immoderate use of this intoxicating herb."

As tobacco is supremely disgusting to the unperverted taste, so is it extremely difficult to renounce, when once the taste is perverted by it. It destroys the real delights of flavors. Upon the brain it exerts, like the coca plant, a strange fascination. When once it has mastered a man, though his genius be as Shakspeare's and his strength as Webster's, he is no longer himself without it. He is a miserable slave to its narcotizing influence. It conquers decency and refinement—benumbs the sensibilities, and dethrones the love of purity *so absolutely*, that you will see its victims, though gentlemen and perfectly decorous in the common affairs of life, ejecting their nauseating saliva in parlors, in churches, in cars, in stages—in your face even, if perchance you be to the windward: all, in open violation of the Law of Conjugal Love, which ever demands sweetness and the keenest appreciation of the Beautiful and the True! A man, once mastered, becomes really more attached to his Tobacco than to his wife or children. Because these he can get along without. But deprive him of his master, and, like

the slave of ignorance, he falls into helplessness and comparative imbecility.

All these consequences attach to tobacco in any form. The unpromising expression of the fashionable youth is a commentary on the use of cigars. Young ladies sometimes fancy nothing disgusting in the perfumes of a fragrant cigar! But they might discover, by a brief trial, *an irritable disposition* in the person from whose mouth ascends the smoke of torment.

The great point to be settled, is: the pernicious action of tobacco upon the reproductive functions. I think you need not be told that children, with constitutions compounded of Tea, Coffee, Flesh, Alcohol, and Tobacco, can not become as perfect men and women as those born with pure blood and no conjugal precocity to militate against their development. Dr. Adam Clark said, that, if he were to offer up a sacrifice to his Satanic majesty, it should be "*a roasted pig stuffed with tobacco.*" But what kind of a sacrifice is it which thousands of parents prepare? Answer: *Little children, manufactured out of all the condiments of fashionable intemperance!* There is no escaping the fact, that all conjugal misdirections not only produce unhappiness among the married, but bloom out like poisonous weeds in the offspring. Unless you renounce these enslaving practices, and keep your children from all acquaintance with them, we can never hope to free this world of "the ills which flesh is heir to"—scrofula, and its child, consumption, dyspepsia, rheumatism, paralysis, &c.; all of which defects spring out of extremism and inversionism, and the latter from man's false and unmanly habits.

EVILS ARISING FROM LATE SUPPERS. Another secondary cause of conjugal misdirection, is: *surcharging the system with food at an unseasonable hour.* This habit is fostered and recommended by persons whose judgments otherwise are

sound. How many individuals abuse themselves before retiring, by substituting the law of sustenance for the law of abstinence, and present to the world, on the following morning, a frowning brow, with a catalogue of complaints, for which a physiologist can have no sympathy, because, as he well knows, the troubles were developed by abuse.

It will do for natures, with bristles on, who live naturally in stys, and never think, to *eat* and *grunt* and go to *bed* and *dream*; but for men and women, who live on earth which is an introduction to sublimer destinations, to imitate the lower kingdom is too deplorable to contemplate. Some persons think they feel better by eating something before retiring. I grant that they do. But what *outrages* must have been, for several years, committed against both soul and body in order to render such a crime a comfort! Small sins, to a great sinner, are diversions. When I arrive at a point where the violation of a living law will be to me a means of temporary pleasure, then will I soon learn the way to the house of death; then will I convey the seeds of suicide and destruction into the family of my brother—teaching him and his children, by my example, the sure path to conjugal misdirections and misery!

Now it may seem strange to you, that a *late supper* is a certain cause of extremism, even in persons of otherwise temperate habits. If some of us could take a retrospective view into the *beginning* of our individualities, I venture to say that not a few would trace their origin to a cause no higher than the conjugal emotions occasioned by the stimulations of a *late supper*, pressing the blood into abnormal activity, and the feelings into coarse and sensualistic directions. It is sometimes wondered at, that clergymen, although talented and exemplary, do not produce better children—superior to the common mould. The answer is; that these men may not obey the Conjugal Law. After the evening's discourse, some of them eat hearty suppers,

the result is often seen in the form and character of their offspring. In illustration of this fact, examine the history of several prominent actors, who have "played to admiring crowds." They eat but little before performing. But when the play is finished, and the green room is exchanged for the supper-table, then behold the causes of misdirection! Tea, coffee, alcohol, meat, and tobacco, are the sources of comfort! What results follow? Answer: The extremism of conjugal love!

Another secondary cause of extremism and inversionism, as well as the promoter of certain gastric diseases which impair eyesight, is—

THE POPULAR HABIT OF TURNING NIGHT INTO DAY. Both sexes, especially in cities, join equally in this violation of Nature's Laws. They see no harm in it. I will not say that people "love darkness rather than light, because their deeds are evil"—but affirm, that the son of Venus, the blind and impulsive Cupid, accomplishes enough mischief, after daylight has departed, to sink many constitutions as low in the earth as the fabled cities of Sodom and Gomorrah. If we desire to remain above the earth—if we desire to be endowed with health, beauty, and majesty of organization—if we desire freely to bathe in the fountain of Love and Wisdom—to bask in the hallowed effulgence of a well-ordered and happy state of society, whose most sacred symbol shall be "Home"—then let us become *individual reformers*, let us take ourselves into the custody of wisdom, and act, under all circumstances, as Nature and Reason sanction!

I have interrogated Nature on the subject of regulating the actions and habits of men, and in reply, she imparts to the world the following most important episode in the system of truth—

That our globe diurnally experiences, from the influence of the sun, a positive and a negative action. The positive action of the sun increases, progressively, until the maximum point of the magnetic power is reached—or, until the negative action commences—which occurs, invariably, in all countries and latitudes, when the sun has passed the meridian line. With the negative or electrical action the same progressive influence of the solar body is observable—increasing with the declension of the sun, and continuing till twelve o'clock at night, at which point the positive action recommences. In other words: the most positive period occurs at twelve o'clock each day, and the most negative period occurs at twelve o'clock each night, with all the precision which belongs to the revolution of the globe itself. The invisible action of the solar influence ebbs and flows over the earth, and *through* each and every object and essence on its surface, in a manner somewhat resembling the rise and fall of tides.

There is a beautiful correspondence between man and the globe he inhabits. (See diagram on page 167.) And the discovery and application of this important Solar Code of Laws will prove more conducive to “peace on earth” than the influence of all the decalogue—yea, more salutary on morals, than the received testaments have yet been proved to be.

During the positive period, which begins at twelve o'clock at night and progressively increases until twelve o'clock on the following day, all the *vitalizing fluids and controlling forces* in plants, in trees, in birds, in animals, and in man, are engaged in the performance of their *highest uses*—in the discharge of their highest functions and duties of office in the respective departments of creation. During the positive period, when the sun reaches forth its countless golden arms of power, and manipulates, so to speak, the entire face and form of nature, inducing a species of clairvoyance in everything, then the mineral king-

dom goes through the process of copulation, impregnation, and profligation—then, too, the innumerable forms, in the world of vegetation, grow and expand and multiply and replenish the earth—and the world of animals, including the bird kingdom, experience their *highest* enjoyment, and, being true to themselves, obey the same laws which actuate and govern the subordinate kingdoms.

During the negative period, which begins at twelve o'clock each day, and terminates at midnight, the same *vitalizing fluids* and *controlling forces*, residing in the various kingdoms, are engaged in the performance of their most *inferior uses*—that is, they are doing lesser things in the economy, though none the less useful, such as building up structures, supplying matter to compensate for expenditure, &c.; and, while thus employed, they should not be disturbed.

Man should *regulate* his life, and all his habits, by the solar laws of nature. Just in proportion as human beings “turn night into day,” will they become *weak* and *negative* in body; in mind coarse and sensualistic. All thoughts born at night are nocturnal and short-lived; every book, written at night, has the elements of decay in it. The entire creation teaches man a sublime lesson of wisdom on this subject. You well know with what admirable regularity the beasts of the fields and fowls of the air obey the solar law! I shall not undertake to prove, that, with few exceptions, the most healthy, the handsomest, the longest-lived, the happiest persons, those who think best and do the race most good, are they who obey the sun in their eating and sleeping. Could you open your eyes upon the inhabitants of the superior Planets, where the Solar Religion of Nature is worshipped in the life, you would doubt no longer.

The law, in brief, seems to me to be this:—that mankind's chief and most superior works should be accomplished before twelve o'clock each day. His morning should commence when

he can see without artificial light. The afternoon is appropriate to more ordinary or physical employments. The evening is proper, not for study or reflection, but for sports and association. The evening should end at nine o'clock: when every son and daughter should retire, at peace within, with no surfeit of sport; being altogether free of the secondary cause of conjugal misdirection.

KNOWLEDGE DOES NOT SAVE THE SOUL. No man should live upon the misfortunes of his fellow-men. And yet, as people are kept in ignorance respecting the vital laws of procreation and life, the physician must be sought and rewarded for purposes of *neutralizing*, as far as possible, the wrong doings of unwise and unfortunately situated men. But now, in the middle of the *ripest* century that ever rolled over the earth, it is no longer possible to keep the world from the tree of knowledge. Its roots, so firmly established in the noble science of geology, its body composed of art, literature, and education, its branches of all affection and spirituality, we may seek in safety its delightful shade and partake of its nutritious fruit.

The profession and wisdom of the physician and divine, I repeat, unlike the knowledge of any artist or mechanic, should have a practical residence in every human head. Medical science, or the knowledge of the laws and functions of our material structure, is justly the estate of each man, as much so as his head and hands. Knowledge, therefore, upon these laws and functions is sought; to withhold it longer would be no less than a crime against the requirements of human nature.

But human nature is not saved from the commission of wrong by mere knowledge! Do I hear a voice from the "Positive Philosophers"? What do I learn from Auguste Comte? And what does the world say? It answers: *Knowledge does not save the soul.* Intelligent persons will "sin against light and

understanding." Medical science may persuade a man that alcohol is a poison, still that man will, in six cases out of ten, partake of the liquid as before. However wrong and injurious *green tea and strong coffee and tobacco*, in all its forms, may be demonstrated to be; yet how saddening and disheartening it is to behold the very persons who possess this knowledge, still persisting in the use of these deleterious substances. Is this owing to a perverseness in our nature? Is it explainable on the hypothesis of innate depravity? I think not. Because knowledge *is not* the savior of the soul. The largest portion of our nature, as I have already shown, is *feeling (or consciousness)* over which *Knowledge* has but a partial control.

Physiologists may demonstrate the evil of late suppers; the public teacher may explain the reasons to the conviction of every intellect; yet persons will yield to their inclinations and sin on just as before! I have heard many affirm that they would, *knowingly and willingly*, "sacrifice ten years" of their life rather than deprive themselves of certain unhealthy luxuries. And I verily believe that, a full presentation of the *monstrous, odious, unnatural, ruinous* vices of youth and manhood will not stay the rolling flood of these abominations; that Knowledge, alone, *will not save* the youth nor the man—the misdirected and the habitual transgressor—from the future commission of crime and its desolating consequences.

It is quite true, however, that Knowledge operates upon and develops cautiousness; it suggests prudence and policy. But it is a universal fact, nevertheless, that prudence and policy do not save the people from discords, crime, and misery. Persons whose physiological knowledge, endorsed by absolute experience, proves to them *that certain articles of food are hurtful*, continue to eat the same, when strongly tempted, notwithstanding. If knowledge does not *save* the people, then the question is—"What will?" *What shall we do to be saved?*

Answer: *through Wisdom*. No man, however versed in science and knowledge, is saved from various substitutions (or sins) except through a principle of Justice (called Conscience) which springs from and belongs to the soul's executive department. He who is kept from sin through knowledge only, is in bondage to laws and prudentialisms; he realizes, in the midst of cautions and restraints, no beautiful voluntary freedom, no grand liberty of nature; but, just so far as knowledge of consequences *does* save a man from the commission of crime, so far is he in slavery to fear, and its influence. This proposition is, doubtless, a stranger to you; but I pray you examine it.

Apply the doctrine to your daily experience. If you abandon the habit of using tobacco, merely because your judgment has roused your *caution* to shun the personal evils arising from the habit, then do you feel a *freedom* in its abolition? Do you cease to do evil, in this case, from a sincere *love of and attraction toward good*? Or, do you do good simply because your judgment teaches you *to fear the consequences of evil*? The moral benefit of your actions will be proportioned to the nature of the *motive* which prompts and produces them. A mother forbids her child the doing of certain deeds, under penalty of "a whipping," or some other severe chastisement. Does the child *feel a liberty, an attraction*, to leave the wrong and do the right? No! The penalty is an appeal to cautiousness, through Knowledge. Fear, and *not* conscience, keeps the individual from crime; when *the fear* is removed, all restraint is gone, and the child sins with a semi-consciousness of freedom.

But what *kind* of freedom is it? It is not a positive freedom, such as an enlightened *conscience* can furnish; it is but a negative, animal emancipation from the warnings of Knowledge, and the intimidating whisperings of Cautiousness.

Now, if, in my course of Lectures upon the various requirements and abuses of our own dual nature, I can do *nothing*

more than expand your Knowledge, and rouse your Cautiousness against the commission of certain crying sins, then, alas! will this work do the world little service. For those among you, kind readers, who would refrain from evil because of knowledge, and from the cautions and restraints which knowledge suggests and imposes, would be doing good, merely from *fear—from the slavish dread of future consequences to yourselves*—just as Christians are made and held in the paths of *churchianity* by the preaching of eternal punishment.

There is, I think, no true freedom separate from Wisdom. Wisdom is the soul's seer of JUSTICE; the eternal judge between "right and wrong," as these words are commonly used. When a man believes himself to be in the Right, his power is wonderful and tremendous; he can put to flight ten thousand, who act exclusively from the prudentialisms of knowledge and the slavish policies of caution.

Suppose I succeed in convincing you that certain vices are wrong: will *that conviction* save you from them? If the conviction is based wholly upon knowledge, and stands as a solitary argument of cause and effect, then it will *not* save you; but, on the other hand, if the conviction be sent through the medium of Knowledge to the *throne* of Wisdom, and takes root there and grows up like a tree of Righteousness in the garden of the soul, then your *salvation* from the evils will be sure and steadfast, through eternal years.

Now it is a startling truth, that, a wrong committed in secret, against the laws of one human soul, is a wrong done to the whole race of man. *Your principle of justice must see this truth, before you can be saved, through Education, from sin.* A small pebble, cast in the lake, stirs the whole. As are drops of water, even so are individuals—united in one common body of life, flowing in one direction, hastening to one great ocean of being, with one cause and one destiny! When you live and

do right, you are then not merely doing yourselves a reasonable service, but you are, through your benevolence and justice, making the race a most valuable gift. The voluntary substitution of one law for another, called "a sin," which makes you sad and miserable, acts in a thousand different ways upon all the world. Your clouded brow saddens your nearest companion; sadness impairs digestion and physical functions; these disturbances impair character and disposition; these afflict friend, kindred, neighbor, offspring, and, finally, through the mysterious lines of sympathy, all human kind.

Although ignorance may be truthfully considered as *the greatest foe* of human progression and happiness, yet it will be seen that *Knowledge*, abstractly considered, is not man's Savior. Knowledge is external; a product of the faculty of mind by which an argument is comprehended; the wealth of the faculties, whereby we perceive the obvious relationships subsisting between cause and effect.

A man may have knowledge sufficient to inform him concerning the evil effects to accrue from the substitution of any law of his constitution; yet the history of mankind proves that such knowledge, on the part of man, has not saved him from such plain and unequivocal transpositions. By this I would not be understood as saying anything derogatory of any description of knowledge; nor as implying that knowledge is inefficient, in all minds and under all circumstances, to accomplish the apparent salvation of the individual; but I mean to say that there is a PRINCIPLE in man aside from, superior to, existing as a product of, *knowledge*, which, alone, is adequate to save him from committing crimes of any conceivable magnitude. And yet, it should be remembered, man always needs Association, or helps toward the right.

A man must *feel*, as well as know, that it is wrong to commit certain crimes before he experiences the ability to with-

stand temptation. The metaphysical term for this feeling, is "*Conscience*;" but, as the history of the race demonstrates, conscience is far more educational than innate and natural; therefore that this *inward feeling of right* must be traced to a different foundation and be differently entitled.

By analyzing the constitution of the human mind, as seen in the different diagrams, I find in it certain great general laws of regularity, of order, of precision, of balance or equilibrium. These laws control *the germ* of our being, and regulate all its subsequent developments. They are not foreign to the elements of the mind; they are interwoven with them, as kindred with kindred; and are, therefore, alive to every movement and transaction outside of or within the mental economy. These laws, in their *best* culmination, create what might be termed "a faculty of JUSTICE." This resides in the superior parts of the brain. When fully and in every way well developed, it is the Sovereign, not only of knowledge, but also of all the affections and attractions which actuate and enliven our whole being. This "Justice" is the Savior of the mind. In its primary contemplations and provisions, it includes the welfare and preservation of the individual. In this phase, it appeals only to self-interest, self-gratification, and self-development. It holds up to the mind certain interests which pertain to itself alone. Through knowledge, which perceives the relation between cause and effect, this power teaches the mind its own true interests, and *the means* of comfort and enjoyment. It refers to sounds for the ear, sights for the eye, flavors for the palate, sensations for the nervous system, objects and scenery for the perceptive, to sentiments and friends for the affections; and so, like a good physician prescribing for his favorite patient, self-justice prescribes for and guides the individual. Still the mind *is not* saved. Because this "Justice" must have a grander and more noble development, before it can elevate the mind sufficiently

to lift it above the capability of yielding to emphatic and positive temptations.

Knowledge can not save the mind, because it *sees* only what ought to be done, but does not *feel*. Knowledge is the product of previous skepticism. But this feeling—this grand and noble sense of justice to friend, to kindred, and to the world—is a product of the inherent undying laws of the constitution.

In contradistinction to Knowledge, this *Justice* of the mind should be called *Wisdom*; which, as I have said, is the faculty of intuition—of knowing, without investigation—of prophesying, without perception—of feeling correctly along the telegraphic lines of sympathy, without even the suggestions of exterior experience! This I perceive to be the *Savior* of the soul; the innermost and uppermost Faculty of the mental constitution. By the action of this Power, a man is saved equally from the commission of small and great crimes; because *it lifts him out of the sphere of mere personal consideration and gratification*; it opens his eyes, as Paul's were, at once to the multifarious influences which a single bad habit is capable of casting abroad upon the whole family of man. *A secret vice is never confined to the solitude wherein it is committed!* It makes its impression upon all the nerves, and elements, and fluids of the body. These, deranged, affect the mind; the mind, disturbed, affects the countenance, the speech, and all the senses; and therefore, when the victim meets his friend he has not so good a thought for him, nor so pleasant a countenance, nor so valuable an expression, nor is he capable of desiring, and therefore suggesting, refined and ennobling entertainments; but his disturbed body, his perturbed mind, his morbid sensibilities, his beclouded countenance, and his stammering speech—all conspire to beget corresponding states in the mind and body of his associates; and the latter communicate it unconsciously to their associates; and these to others; and so the insinuating invidi-

ous poison of corruption and contamination, once in motion, flows from friend to friend like an epidemic, and from family to family, from society to society, and finally from nation to nation, like a rolling flood. I affirm again that, it would require an angel's clairvoyance to see at what extreme point—upon what shores of infinitude—the *effect* of a single sin dies away into everlasting solitude and impotency! This is no exaggeration.

It is exceedingly difficult to determine the extent to which the fecundating and prolificating propensities of an individual habit is carried. If, in your wisdom and fraternal justice, you can realize that when you do a wrong to your own person you then and thereby do a wrong to the universe, I am sure you will *go and sin no more!* An enlarged sentiment of *Justice* to all mankind will *save you* from substitutions, more promptly and effectually, than a mere experimental *knowledge* of cause and effect. *The former gives you the sublime or divine power of self-control.* The latter informs you, simply, of the *relation* between causes and consequences. A single bad habit or deed in our forefathers, circulates in our own blood to-day—inclining, us during moments of weakness and inattention, toward the same thing. An author hath well said :

“A pebble on the streamlet scant,
Has turned the course of many a river
A dew-drop on the baby plant
Has warped the giant oak for ever.”

And Pope, the philosophic poet, in referring to the epidemic tendency of virtue, develops the same principle :—

“Self-love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake;
The centre moved, a circle straight succeeds,
Another still, and still another spreads;

Friend, parent, neighbor, first it will embrace ·
 His country next, and next all human race:
 Wide and more wide, the o'erflowings of the mind
 Take every creature in, of every kind;
 Earth smiles around, with boundless bounty bless'd,
 And Heaven beholds its image in its breast."

It is our highest personal interest to be our brother's keeper. His suffering is our suffering; his happiness is our happiness; his elevation is ours; his righteous obedience is our righteous obedience—just as the health and harmony of the body is health and harmony of mind. There is no separation or distinction between their laws or interests. Unless I can make the people feel in *Wisdom* (through the faculty of *knowledge*) how wrong it is to do wrong, I shall fail utterly in presenting the means of their salvation. A man must not only *know* that it is wrong to do certain things (because of the logical consequences and suffering which will follow to himself) but he must also *feel* that he is *too noble, too just, too regardful of the interests and development of kindred, neighbor, and the world*, to allow himself ever to sin against light and knowledge.

I wish to avoid repetition, but the newness of our phrenological proposition urges me to state the generalization: Knowledge, a product of the front brain, is atheistical; Wisdom, a product of the top brain, is deistical; Love, a product of the back brain, is idolatrous. A person with the back brain preponderating, is invariably an impulsive being, as well as an idolator. He bows at the shrine of something, commencing with self, passing through conjugal love, children, home, friends, localities, and not stopping short of the adoration of some object, sentiment, or definite source of gratification. Wisdom, as before defined, is the feeling, the equalizing, the balancing, the intuitional, the believing, the prophetic, the Divine faculty of the mind. It believes in a God, *not without* reason and knowledge.

but by their aid and by virtue of their normal exercise and attainments. But Knowledge is a skeptic. It is the masculine power, I repeat, which doubts everything in order to learn everything; believes in nothing to the end that he may accumulate evidence; has no intuition, no forecast; believes only upon absolute demonstration, which is the extinguishment of belief. So, too, we may show that a person with a preponderance of the front and back brain, and deficient in the upper portions, is alternately an idolater and an iconoclast—full of impulses and adoration and sentiment at one moment, and as replete with doubt and stoicism and skepticism the next; while a person with a dominant superior or top brain, in connection with defective knowing or reflective powers, and deficient in the back regions of the cranium, is one who is full of faith in the divine, in man, in nature, in the universe, in the Deity. He believes without knowing why; without the *capability* of knowing. He understands, without the ability to give the first philosophical reason why he entertains such convictions. He feels, and acts, and has confidence in the supreme and supernal powers of the universe—without the first iota of scientific truth, or the rudiments of common philosophical reasoning, by which conclusions are safely arrived at—based wholly upon an intuitive recognition of the principles of cause and effect.

Nor do I perceive it to be *wholly* within the power of any man to reform himself *by the force of will*. Will is an effect of certain causes. A man's resolutions and intentions may be good; but when *habits* are to be corrected, it is too often true that man—

“Resolves and re-resolves and dies the same.”

How frequently do we find the *will* dethroned and paralyzed! It is very easy to urge reform to the wayward man, but it is hard to render him *enough powerful* to forsake his ways. I affirm, without fear of contradiction, *that will is never adequate*,

by itself, to work a change from customary and paralyzing vice, to beautiful and vigorous virtue. The willing power can not come until *Knowledge* is obtained; then *Wisdom* is expanded and elevated. When a man impairs his Wisdom-principle, he loses a fortune. Bankruptcy is upon him! A high toned *self-respect*, which arises from the faculties on the highest part of the head, is more powerful than works of individual reform. More true respect for your manhood, more breadth to your justice for the world, will do more than all the *resolutions* conceivable. But, in every reform enterprise, a man needs associates; alone, and unstimulated by others, the best will sometimes fail.

DIRECTIONS FOR CURING the effects of Extremism or Inversionism, after all that has been said concerning the causes, both primary and secondary, do not appear necessary. The intelligent reader perceives at once that a *cure* depends upon an unconditional and almost immediate *rejection of all the causes* which lead to such atrocious effects. In the first volume of this series, "The Physician," may be found several directions; especially in reference to the administration of food, water, air, light, electricity, and magnetism. If these suggestions be but partially adopted in practice, with the self-psychological power of an *unceasing* prayer for health and purity added thereto, your cure, though slow and sometimes apparently doubtful, will, nevertheless, be sure and satisfactory.

ARTICLES TO BE AVOIDED, while on the journey from your present unhappy condition to the peaceful Empire of Health, according to good authority, are:—Old smoked salted meat, and fish, sausages, fat pork, geese, ducks, shell-fish, and fish not having scales, the flesh of all young animals, highly-seasoned soups, sauces, cakes and pastry, rancid butter and cheese, bread which contains salæratuſ, soda, or cream of tartar, honey and

all colored candies prepared by the confectioner, horse-radish, onions, pepper, mustard, nutmeg, cloves, and like condiments; all kinds of spirituous and fermented liquors; all artificial and natural mineral waters, vinegar and diluted mineral acids, coffee, tea, spiced chocolates, TOBACCO in every form, CAMPHOR, and all perfumes.

Particularly careful should such patients be in the use of Food and Water. They should drink and eat nothing just before retiring or sleeping; no matter how sensitive the stomach may be, with a morbid craving for "something" to give a feeling of temporary satisfaction.

SALÆRATUS is said to be injurious to the human system, and many assert that it destroys thousands of children and some adults every year. In New Brunswick, contiguous to Maine, the physicians are wont to say that half the children are killed by the use of salæratus. The evil is fast spreading throughout the Union. Families of moderate size already use from ten to twenty-five pounds yearly. Storekeepers who have been engaged in the business for many years, have told us that formerly they used to purchase three or four small kegs of salæratus for a year's supply in a country village, but that now they purchase more than as many large cases, weighing six or eight hundred pounds each. Large quantities are used in making bread, the most common food, and of which all partake. Milk should take its place there. Many persons are in the habit of adding a little salæratus to most kinds of pastry. "We are inclined," says the New England Farmer, "to believe the remarks quoted above have much truth in them. We do not know how far the power of salæratus may be neutralized by a mixture of other substances used as food, but it may be known by the chemist, and should be explained to the people." What is salæratus? Wood is burnt to ashes. Ashes are laxivated — lye is the result. Lye is evaporated by boiling

—black salts are the residuum. The salts undergo a purification by fire, and the potash of commerce is obtained. By another process, we change the potash into pearlash. Now put this into sacks, and place them over a distillery wash-tub, where the fermentation evolves carbonic acid gas, and the pearlash absorbs and renders it solid, the product being heavier, dryer and whiter, than the pearlash. It is now *salærat*. How much salts of lye and carbonic acid can a human stomach bear and remain healthy, is a question for the *salærat* eaters.

Debilitated Inversionists may consume a whole year in journeying forward into the Eden of self-respect and physical health. They may encounter numerous discouragements. The disadvantages of birth and occupation, and, perhaps, necessitous association with others of careless and vulgar habits, may act powerfully against an unbroken march toward reform. But sad hours are not necessarily discouraging; like autumnal clouds, they indicate that a winter is coming; and, that a *spring-time*, all grand and beautiful, is not less certain. Let no one weary in doing good, even though, like the sad wailing of a ground-tempest, the swift "tides of adversity" may set against you, dashing into your ear their solemn dirges of doubt and despair. "Ah! this beautiful world," says Longfellow, "I know not what to think of it. Sometimes it is all gladness and sunshine, and heaven is not far off; and then it changes suddenly, and it is dark and sorrowful, and the clouds shut out the sky. In the lives of the saddest of us, there are bright days like this, when we feel as if we could take this great world in our arms. Then comes the gloomy hour, when the fires will neither burn in our hearts or on our hearths, and all without and within is dismal, cold, dark. Believe me, every heart has its secret sorrows."

But remember, in your darkest hours, that there are those in the bending skies that *love* you! Strive to do well then, to be

a true Beautiful Woman, to be a pure Harmonial Man; and the higher worlds will baptize you in its sweet and living waters. In all this great globe, freighted with a ponderous weight of sentient beings, I know not one but receives, or may receive, great draughts from Love's exhaustless fountain. The human world, like a cavalcade of heavy men and heavy horses, marches onward! But this procession may be exceedingly more expeditious, and the Era of universal tranquillity all the more surely reached, if our young, of both hemispheres and sexes, will but live religiously obedient to the Law of Conjugal Love. Your desire *to reach the best conditions*, will assist you in attaining them. Perhaps, in this connection, you will—

LET ME RELATE A PARABLE. A certain youth, fond of perusing works on geography and history, happened, in the course of his studies, to read a glowing description of an "Eternal City."

The account acted upon his mind like enchantment. Unlike earthly habitations, the Eternal City was a combination of infinite variety and beauty. Like a flowering vine, it lay spread out before his vision. The streets were various—had branched out in all directions; and each tendril had budded and blossomed into innumerable rows of happy homes. And the inhabitants in their turn had branched and blossomed out into harmonious groups and joyous assemblages.

All around, the landscape stretched away with folds of magnificence, altogether defying speech. In the arms of giant mountains, reposed various beautiful lakes; sparkling and pulsating in the light of the golden sun. Innumerable fountains sent forth their tides through the teeming fields; and the harmony was so perfect that even sunbeams and rivulets *danced* together.

Moreover, the breath of flowers and the song of birds ascended from countless groves and gardens, loading the air with such

indescribable fragrance and melody, that even the tiny leaves on each shrub and tree seemed to vibrate and thrill with conscious pleasure. And far away as the eye could see or mind imagine, the country presented picture after picture; and the firmament manifested attraction after attraction; and each and everything testified of beauty, goodness, glory, gladness, and perfection.

The youth resolved to seek the Eternal City. But his spirit was troubled, for the road was not described. He searched book after book of travels, and all he could ascertain, after diligent inquiry, was this vague and brief direction: "Strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it."

Despondency and despair at moments crept over his throbbing, enthusiastic soul as he studied and pondered and dissected in vain that ambiguous sentence, seeking for clear and definite meaning. It informed not whether the Eternal City was north or south, east or west, below or above, and so he felt unable to undertake the attractive journey.

Not knowing whither to direct his steps, he wandered alone by the roadside, for purposes of meditation. He had not gone far from the parental roof, when an old man, apparently full of wisdom, accosted him in these words:—

"Whither goest thou, young man? What grief boweth thy spirit down? Why cast thine eyes to the earth in sadness? Thine is not the age for profound meditation. Come! Look up; let the sun illumine thy face. See! thy head is downward bent—thy back is crooked as with the cares and burdensome memories of wrong-spent years. Speak! young man."

The youth raised his head and said: "I have been reading concerning the existence of an Eternal City. Its peaceful homes and numberless perfections—its cleanliness, refinements, harmonies, and glory—draw me most powerfully onward after

them. I wish to leave the discords of earth, and pursue the straight and narrow way which leads to the Eternal City. I have studied much, searched diligently many books of travel, but I can not find the path I wish to tread."

"Ambitious youth!" exclaimed the old man, "canst thou not tread the path shown thee by maturer heads than thine? Thou shouldst devote thyself forthwith to much *praying*, to much reading of *scripture*, to much attendance on stated *preaching*."

The old man spake reprovingly, but the youth being meanwhile in friendship with his conscience, replied: "There is a voice within which tells me that you are wrong! It tells me that much *praying*, *reading*, and *preaching*, oppress the soul and keep it from inward growth, *thinking*, and from outward *practising*. This voice sounds to mine ear like the whispering of an angel; and I yearn to throw off all restraint, that I may throughout all my life obey it."

The aged man, observing that the youth placed the inward voice superior to his authority, grew red with anger. The blood flushed his face, and his already snow-white hair, flowing on the passing breeze, seemed to turn paler still from the effects beneath. When his righteous indignation had burned itself almost to death, the old man demanded a proper recognition of his authority. "I am the Rt. Rev. Dr. All Right," said he with much emphasis; "I have studied the scriptures; I have expounded them; I have declared them all-sufficient for man; I have devoted long years to an examination of the prophecies; I have written a book to prove that the strait gate signifies the *church*, and the narrow way means the path which the chosen shepherd marks out for his flock."

"There is a voice within me," replied the young man, "invalidating and denying all you affirm, regarding the road to the Eternal City."

Again the aged face was suffused with anger at the youth's denial of his authority. "That voice within thee, young man, is the whispering of Satan."

At this the youth experienced a shock throughout his being. He had not heard before the inward voice so severely assaulted and defamed. He inquired of the aged man, whether he had not heard the *inward voice* of his own being remonstrating against the authority of antiquity? The learned man acknowledged that he had in his youth listened to the voice of *Intuition*, and would have been led astray by it, had not a friendly pastor of the village-church warned him in time against allowing his *reason* to work on divine themes. He had learned, he said, in early youth, to crucify the *voices* of his inward nature—he had bowed early to the altar of outward arbitrary authority—and had walked in the path marked out by his forefathers, fearing that none other could lead to Eternal life.

The youth left the old man leaning on his crutch, and with a firm, measured, confident, yet humble step, went on the way that lay before him.

He had not travelled far, however, when he encountered a multitude journeying on a circuitous path, leading away to the left. The chief of the host, who was manifestly a priest, asked him where he was going. "I am seeking the narrow way which leads to the Eternal City," replied the youth. "Then follow us," said the priest, "for we are going thither."

"Where does this road lead to?" inquired the youth, pointing to the one he was travelling.

"That road," said the priest, "is beset with dangers and perils innumerable. It leads to destruction. Every naturalist and skeptic goes that way, and each is at last overtaken and destroyed. Beware, young man, shun the broad road and follow us."

The youth was almost persuaded. The road before him lay

southward—but he could see no one on it. Extensive fields of vegetation, beautiful trees, tempting fruit, and all the multiplied forms of creation, were visible on either side in all directions. His inward voice bade him “go on!” And, though the earth’s inhabitants were led in other paths by religious chieftains, he resolved to “go on”—for Nature with all her charms, would bless his journey, and bear him company.

He had not journeyed far when he beheld another host of people marching in a crooked path winding away to the right. The leader, on seeing the youth, screamed to the top of his voice: “Young man! Come this way—that road is the way to death—that is the way of *mere Nature*. Come, be baptized and purified of all the crimes of Adam and his mate.”

Still, obeying the inward voice, the youth pursued his onward and upward way. And as he journeyed on, his mind grew happier and more confident. The trees seemed to speak volumes—he saw “sermons in stones and good in everything.” He mused with his thoughts. While thinking of the Eternal City, a voice in the air said to him: “Be just, and fear not;” and another said: “Blessed are they that seek righteousness, for they shall find it;” another added: “A city that is set on a hill—Blessed are the pure in motive, for they shall see God.” And, as the invisible spirits pronounced these words in his ear, he grew more strong and more certain; for his inward voice at the conclusion of each sentence, responded, “Amen and amen.”

While rapt in these delights, the merciless command and logic of John Calvin reached his ear. He looked and saw this great leader, with a vast concourse of people following him in a rough and thorny way, going in an almost opposite direction. The people seemed sad and fatigued. Their feet were lacerated by the rough stones and brambles which lay in their course.

The youth sympathized with them deeply, and asked the leader why he did not take the road of peace and happiness.

"The cross must be borne, young man," said the chieftain. "This life is a vale of tears, and the heart is subdued and purified by long and patient suffering. Repent, or be eternally damned. Come with us, young man, and take your chance for salvation. God knows all. He will have mercy on whom he will have mercy, and whom he will he hardeneth."

But the youth, though admonished by all to shun the road before him, still felt the power of spiritual courage, and thus he journeyed forward. Every few miles he encountered new multitudes, pursuing different and antagonistic paths, admonishing him to abandon his course, but, undaunted to the last degree, he went on his way rejoicing.

As he travelled onward the way grew more beautiful, more attractive, more instructive. His mind gradually opened, his abilities became illuminated, his faculties glowed like tapers in the tabernacle, and his whole being seemed identified with plant, with bird and brute. The hills and valleys—great mountains and distant oceans—seemed to fraternize with his mind. And not only so, but there was a spiritual realm also to which he realized a blessed relationship. As he trod the path of life, Spirits dropped thoughts into his heart, and every day they would add thus another jewel to the casket of his open soul. * * * * *

Near the close of a beautiful day—just as the sun was setting in a sea of golden clouds, when the flowers were closing their mouths and eyes for the night, and the fowls of the air were finding each its couch of repose—the youth saw the domes and spires of the Eternal City! It lay in the brief distance just before him. "This, then," he exclaimed, "is the permanent Harmony for which I have so long been seeking." He hastened on, and entered the glorious habitation. Happy faces beamed upon and greeted him; and he felt that he was very welcome.

He soon entered into many of the harmonies, delights, and perfections of the city ; and found all his conceptions more than met in the things which he saw and experienced.

The inhabitants manifested exceeding pleasure toward the youth, because of the road he had so perseveringly travelled—because, also, of the free, joyous “way” through which he had entered their City. At their request, he recounted to them the incidents of his journey. He related how the various sectarian leaders warned him to shun the road, which his *intuition and reason* encouraged him to travel ; and he related how the different and conflicting *sects* each urged him, in the most winning and seductive manner, to join them in their pilgrimage to the Eternal City. He spoke in terms of unmeasured enthusiasm respecting the delights of his journey—how *all creation* had accompanied him on the way : that trees, flowers, birds, animals, with one accord, lent their combined influences and significations toward the elevation and gratification of his soul. While these enjoyments and elevations grew upon him as he moved forward, he could see how the different sects grew more and more out of sympathy and union with the laws and harmonies of Nature. After the youth had recounted all, one of the blessed inhabitants opened his mouth and said :—

“Well done. Thou hast been faithful to the *inward light*—the Light which lighteth every man that cometh into the world. All paths lead to this City finally, and no pilgrims, though they wander far from truth, are ever lost. All evil is ultimately overruled for good. But thou hast followed Nature ; therefore thou hast remained in harmony with Nature’s laws ; and therefore thy life has been true to Nature’s God. The world sees not the unspeakable meaning of this sentence : ‘Strait is the way, and narrow is the gate, which leadeth to the true life of the soul, and few there be that find it.’ So few there are who follow Nature, that thou didst pursue thy pathway without the

fellowship of thy earthly brethren. The sects throw open and travel the 'broadway' that leadeth to the 'destruction' of the soul's happiness, integrity, and spontaneity — yet, so true is the universe, that all will find the right path at last."

From this Eternal City — which signifies Spiritual Love, Wisdom, and Liberty — let the gospel go forth unto all people: that the "narrow way" is PERSONAL HARMONY, and the "strait gate" is PURE REASON.

LECTURE VIII.

CONCERNING THE ORIGIN AND DEPENDENCIES OF LOVE.

IF I were asked—"What is the most amazing wonder in the world?" I should unhesitatingly reply: "Man!" Because he is "one world, and hath another to attend him." Because, in brief, he is the *climax* to which all things unceasingly and spontaneously aspire! The winding stream does not more naturally run to the main, than does each stream of invisible life search that strangest and strongest of all attractions, Man! Man stands upon the mountain of being; he attracts all creation after him. In their countless different paths, prompted by the unerring voice of Nature, which unquestioningly they obey, you behold *all living things* emulous of Man—climbing, with mathematic precision and philosophic tread, the stupendous ascent of Being—aspiring, instinctively, to lose themselves in his immortal mind!

Philosophers and religionists may disagree for ever on a million items of hypothesis and dogmatism; but, there is *one* focus about which all harmoniously congregate—viz.: *that Man is the wonder of the world!* Ancient poems come freighted with the evangels of humanity—singing devoutly to the formative Power, whence man derived his fearful and wonderful nature. Solomon, David, and Isaiah, become inspired when contemplating the human existence. Although these poets impart but little useful knowledge respecting man, yet do they oftentimes appeal to his wisdom-principle. Speaking for the formative

Power, Isaiah says—"Ask me concerning my sons; and concerning the works of my hands. . . . I have created the earth, and created Man upon it. . . . I have raised him up for righteousness, and I will direct all his ways. . . . I will make a man more *precious* than fine gold: even than the golden wedge of Ophir. . . . I have formed him, yea, I have made him."

Thus, Man is the focus of all concern. By religionists, he is the theme altogether. They abuse his nature, vilify his moral being, denounce him as desperately wicked and insignificant, and yet, for man, or by man, the world is said to be out-of-joint, and the Sovereign of all worlds and life himself died in order to make primeval harmony a possible thing once more. The beasts of the fields, though physically stronger and more warlike than man, seemed never to have given the Maker any trouble. With the creation of man, says an old myth, came the Maker's sorrow. How powerful, therefore, and fearful too, is Man! He can turn the world upside down, and bring the Almighty himself down from his throne. Previous to the creation of man, how peacefully and delightfully the Maker must have lived in the supernal courts! Throughout the undisturbed solitudes of the immeasurable universe, how quiet must have been the throbbings of the pulse of God! But when the thought occurred to him to form the earth, to make the sun and moon and stars as its servants, to spread plants and beasts everywhere to decorate and enliven the scene, what a stupendous pity it is that he did not foresee, with his omniscience, the bottomless and shoreless vortex of trouble into which almost his whole empire would inevitably and hopelessly be plunged! Only once to think that the creature should have become so fearful and powerful as to bring the Creator down from his Temple, the effect overmastering the cause—compelling him to "grieve at his heart" that he had made man, and, with commingling feelings of revenge and impatience, to "curse the

ground for his sake"—is enough to rouse, in each well-disposed intellect, the most exalted ideas of man's integral capacity either for stupendous good or evil.

All mythologies, you will observe, are calculated to enlarge our ideas of human kind. According to some nations, the world has experienced the most overwhelming visitations, from provoked and angry deities—all on Man's account! It is believed, by many Aztecs, that the governing gods have caused four universal changes to pass over the earth—the age of fire, the age of wind, the age of water, the age of famine: all to purge the ground of every trace of human beings. But the gods no sooner got the footstool swept clean of the *genus homo*, than man would start out afresh and amazingly powerful. According to some traditions, there has always been a sort of war between gods and men. But man has invariably been victorious!

The celebrated Trojan war, for example, which drew well-behaved gods into trouble, was all for a female. But the beautiful Helena, wife of the king of Sparta, though the cause of sanguinary battles and atrocious carnage, is not at all to be compared with the beautiful Eve, wife of the king of Eden. Helena of Troy produced a war among ambitious lovers merely, in which gods and goddesses were embraced; but Eve of Eden set the whole creation at loggerheads, and brought the Maker into painful and eternal difficulties.

But we will not complain.—Because there is not a fable, or myth in the world, but serves to exalt our ideas of human kind. Socrates, Plato, Aristotle—the philosophers also of days still more ancient—directed all their lessons to mankind. And it is now a maxim; “the proper study of mankind is man.”

So let us study ourselves. To know man is to know everything; for he is, in little, all the sphere.

We will begin by asking—“what is the origin of love?” I have frequently urged the proposition, that love is identical

with life: that where life exists there is love. Love is but an outward manifestation of life. Life is the foundation of love. Love issues from the essence of life. In man, and out of him not less, the same is always true. In worlds and trees, in flowers and birds, in beasts on dry land or fishes in the sea, the same universal Law is made manifest—i. e.: Life and Love—or, Sensation and Affinity.

The life of trees circulates from base to summit—sunbeams flow down and play upon the earth—so will the free soul of man look into the origin of love. The question, I well know, is *abstract*, and yet a part of our most essential consciousness; it is also *metaphysical*, and yet can never be separated from human experience. It requires less labor to observe the vapor of water escape from the teakettle than to invent a machine to regulate its power. So, likewise, will many find more temporary ease in the thoughtless indulgence of the Love-principle than in the intellectual analysis and regulation of its mysterious attributes. But, methinks, our experience is worth more for being studied to its deep-laid and immensely-broad foundations. Through all the streams of life, over the sea of all experience, aided by his reason, Man should guide his mental bark; and, fearless of consequences, trace all mysteries and reported miracles to their fountain-head. Ignorance, and the dismal *fears* which ignorance generates, can be dispersed by exercising legitimately the Reason-principle. Pure reason, when touched by the magic wand of Wisdom, is empowered to look in all directions. It can gaze deep into nature's laws; and high up, and far, far away into the sublime phenomena of the heavens. Man seeks *all* things, below and above; because, from all things he derived his being. There is a "fellow-feeling" flowing to and from man. Because all creation is animated with but *one* Life-principle; which is the same, in essence, everywhere, modified and diversified merely by different com-

binations of matter. In each mineral, in each vegetable, in each animal and element, therefore, there is something of Man! Perhaps the venerable priest was inspired suddenly with this great truth, when, meditating upon a donkey, he exclaimed: "*We are fearfully and wonderfully made.*" All forms of creation are but parts of human beings. Organic developments are but as so many stones in the human temple. Man, therefore, is, in every conceivable sense, "a Child of Nature." "All things unto our flesh are kind," says the good Herbert: "Herbs gladly cure our flesh, because they find their acquaintance there."

Concerning the origin, and, more especially, the phenomenal aspects of Love, the world is replete with conflicting conceptions and counter-statements. "There are so many kinds of love," says Voltaire, "that in order to define it, we scarcely know which to direct our attention to. Some boldly apply the name of 'love' to a caprice of a few days, a connection without attachment, a passion without affection, the affectations of cecisbeism, a cold usage, a romantic fancy, a taste speedily followed by distaste. They apply the name to a thousand chimeras.

"Should any philosophers be inclined profoundly to investigate a subject in itself so little philosophical, they may recur to the banquet of Plato, in which Socrates, the decent and honorable lover of Alcibiades and Agathon, converses with them on the metaphysics of love.

"Lucretius speaks of it more as a natural philosopher; and Virgil follows the example of Lucretius: '*Amor omnibus idem.*'

"It is the embroidery of imagination on the stuff of nature. If you wish to form an idea of love, look at the sparrows in your garden; behold your doves; contemplate the bull when introduced to the heifer; look at that powerful and spirited horse which two of your grooms are conducting to the mare that quietly awaits him, and is evidently pleased at his ap-

proach; observe the flashing of his eyes, notice the strength and loudness of his neighings, the boundings, the curvettings, the ears erect, the mouth opening with convulsive gaspings, the distended nostrils, the breath of fire, the raised and waving mane, and the impetuous movement with which he rushes toward the object which nature has destined for him; do not, however, be jealous of his happiness; but reflect on the advantages of the human species; they afford ample compensation in love for all those which nature has conferred on mere animals—strength, beauty, lightness, and rapidity.

“There are some classes, however, even of animals, totally unacquainted with sexual association. Fishes are destitute of this enjoyment. The female deposits her millions of eggs on the slime of the waters, and the male that meets them passes over them and communicates the vital principle, neither consorting with, or perhaps even perceiving the female to whom they belong.

“The greater part of those animals which copulate are sensible of the enjoyment only by a single sense; and when appetite is satisfied, the whole is over. No animal, besides man, is acquainted with embraces; his whole frame is susceptible; his lips particularly experience a delight which never wearies, and which is exclusively the portion of his species; finally, he can surrender himself at all seasons to the endearments of love, while mere animals possess only limited periods. If you reflect on these high pre-eminences, you will readily join in the earl of Rochester’s remark, that love would impel a whole nation of atheists to worship the divinity.

“As men have been endowed with the talent of perfecting whatever nature has bestowed upon them, they have accordingly perfected the gift of love. Cleanliness, personal attention, and regard to health, render the frame more sensitive, and consequently increase its capacity of gratification. All the other

amiable and valuable sentiments enter afterward into that of love, like the metals which amalgamate with gold; friendship and esteem readily fly to its support; and talents both of body and of mind are new and strengthening bonds

“*Nam facit ipsa suis interdum femina factis,
Morigerisque modis, et munde corpore culto
Ut facile insuescat secum vir degere vitam.*

LUCRETII, iv. 1275.

“Self-love, above all, draws closer all these various ties. Men pride themselves in the choice they have made; and the numberless illusions that crowd around constitute the ornament of the work, of which the foundation is so firmly laid by nature.

“Such are the advantages possessed by man above the various tribes of animals. But, if he enjoys delights of which they are ignorant, how many vexations and disgusts, on the other hand, is he exposed to, from which they are free! The most dreadful of these is occasioned by nature’s having poisoned the pleasures of love and sources of life over three quarters of the world by a terrible disease, to which man alone is subject; nor is it with this pestilence as with various other maladies, which are the natural consequences of excess. It was not introduced into the world by debauchery. The Phrynes and Laïses, the Floras and Messalinas, were never attacked by it. It originated in islands where mankind dwelt together in innocence, and has thence been spread throughout the old world.

“If Nature could in any instance be accused of despising her own work, thwarting her own plan, and counteracting her own views, it would be in this detestable scourge which has polluted the earth with horror and shame. And can this then be the best of all possible worlds? What! if Cæsar and Anthony and Octavius never had this disease, was it not possible to prevent Francis the First from dying of it? No, it is said; things

were so ordered all for the best; I am disposed to believe it; but it is unfortunate for those to whom Rabelais has dedicated his book.

“Erotic philosophers have frequently discussed the question, whether Heloisa could truly love Abelard after he became a monk and mutilated? One of these states much wronged the other.

“Be comforted, however, Abelard, you were really beloved; imagination comes in aid of the heart. Men feel a pleasure in remaining at table although they can no longer eat? Is it love? is it simply recollection? is it friendship? It is a something compounded of all these. It is a confused feeling, resembling the fantastic passions which the dead retained in the Elysian fields. The heroes who while living had shone in the chariot races, guided imaginary chariots after death. Heloisa lived with you on illusions and supplements. She sometimes caressed you, and with so much the more pleasure as, after vowing at Paraclete that she would love you no more, her caresses were become more precious to her in proportion as they had become more culpable. A woman can never form a passion for a eunuch, but she may retain her passion for her lover after his becoming one, if he still remains amiable.

“The case is different with respect to a lover grown old in the service; the external appearance is no longer the same; wrinkles affright, grizzly eyebrows repel, decaying teeth disgust, infirmities drive away: all that can be done or expected is to have the virtue of being a patient and nurse, and bearing with the man that was once beloved, all which amounts to—burying the dead.”

The *dissimilarity* between the Harmonial Philosophy and its numerous materialistic predecessors, at least on this subject, is emphatically exhibited in the foregoing remarks, on the nature of Love. Nearly all authors, with metaphysical propensities

of mind, like Voltaire, have written something respecting it. The clouds of mysticism and materialism hang heavily over their speculations. My design is to banish these conjectural obscurations. But whether I shall succeed, or make the darkness more startlingly palpable, will, for a time, remain an open question.

What is the origin of love? Answer: *Love is developed from the blood.*

Now, without tinge of superstition or fanaticism, let us examine this proposition. If it be true that Love springs from blood, then, indeed, are there more beauty and mystery embosomed in the crimson current of the heart than hitherto physicians have been led to imagine.

When chemically analyzed and considered, the visible constituents of human blood are found to be, according to the German master, Liebig, carbon, 51.96; hydrogen, 7.25; nitrogen, 15.07; oxygen, 21.30; ashes, 4.42—in plainer words, the composition of healthy blood is eighty per cent. of fluid, and twenty per cent. of solid matter. The liquid portion is called *serum*, because it is watery; and the solid is termed *crassamentum*, because it coagulates. Now we may reason for years on the chemical analysis of blood; but blood would never yield up its hidden secrets of life. We may discover, and record in our books, that healthy blood consists of so much *water*, and *fibrin*, and *albumen*—that its salts consist of chloride of sodium and potassium, carbonate of soda; phosphate of soda, lime, and magnesia; peroxide of iron, and sulphate of soda—but, after all, what do we *really know* of the invisible principle which originally marshalled such combinations of matter into the open field of life and reproduction?

Has life a chemical origin? Can a persistent electricity, performing upon a saline mucus, create the wonderful attributes of mind? Do you believe that instinct, affection, reason,

imagination, memory, were evolved from the chemical action of elements composing blood?

It is my carefully-derived conviction, that mind *is not created* by chemical processes; but, nevertheless, that such processes underlie its *development*. You will please observe the difference I make between “creation” and “development.” Cuvier, the systematic philosopher, argued profoundly that life *could not have* a chemical origin. But there has been a continual confounding of these terms: “origin” and “development.” Education, for instance, may *develop* the faculties of the human mind; but does education, therefore, *originate* these faculties? When I say that Love is born out of the blood, I do not mean that the blood is the *cause* or creator of love—but, on the contrary, that love rises out of the *ultimate essence* of the blood, just as the beautiful and graceful Venus, the goddess of Beauty, is mythologically supposed to have arisen out of the foam of the sea.

Many investigators have affirmed this as *the plan* of the origin of all organic life. How much truth they have to rest upon will be hereafter seen. One thing, however, is remarkable. These philosophers have never encountered but one class of opponents—viz: the unphilosophical—or, those who have had some theological dogma to apologize for and support.

Maillët, the founder of a progressive School, advanced the theory, that “herbs, plants, roots, grains, and all of this kind that the earth produces and nourishes, came from the sea.” The same theory is more plausibly and demonstratively developed by Professor Oken.

“All life,” says this German philosopher, “is from the sea. Where the sea-organism, by self-elevation, succeeds in attaining unto form, there issues forth from it a higher organism. Love arose out of the sea-foam The first creation of the organic took place where the first mountain summits project out of the water The first organic forms, whether plants or animals,

emerged from the shallow parts of the sea." I think Oken has struck a vein of vital truth. "Organism," he affirms, "is galvanism, residing in a thoroughly homogeneous mass A galvanic pile pounded into atoms," he affirms, "must become alive! In this manner nature brings forth organic bodies." "The Vestiges of Creation," a book of bold propositions, affirms much in confirmation of this theory. All this is strongly opposed, by bible-men, as heretical speculation. Yet the Bible teaches a universal ocean to begin with. "The earth was without form and void." That is, there was no earth at all; only a boundless sea of mud and slime. But Nature teaches, in the beginning, a boundless sea of liquid Fire. "And the Spirit of God moved upon the face of the waters"—that is, Life first agitated the chaotic mass of mud and mucus. All this will answer to confirm Professor Oken and the "Vestiges of Creation." It seems, then, with this application of phraseology, that Genesis does not conflict with the theory that "Life arose out of the sea." Dry land did not appear before the *third* day. "And God said, let the waters under the heavens be gathered together unto one place, and let the dry land appear, and it was so." If the vitalizing spirit moved first upon the face of the deep, we may, then, easily believe the stupendous result growing directly out of such vitalization: that the whole mass was impregnated with life's progressive proclivities. I attempt no reconciliation in this matter. Genesis would not prove anything to a man's Knowledge, which rests only upon evidence, *prima facie*; but the coincidence between Genesis and the Truth is, perhaps, agreeable; but no more so, to my mind, than the Grecian myth—that the Beauteous Venus arose out of the foam of the sea—which is a pleasing analogy to the foregoing affirmation, on which our thoughts now dwell, that *Love is developed from the blood.*

Physicians are not prepared to contradict this proposition.

On the contrary, all their knowledge of blood is additional evidence of its truth. It is well known that blood is the circulating fluid of animals. From the materials which compose it, all parts of the economy are progressively produced and reproduced. It is the nutritive element of all endowed with organs and functions. Every animal, therefore, is enlivened with blood. How can an element possess the quality to *enliven* without containing *the essence of life*? If possessed of Life, then, with our original proposition in view, we ask: are not life and love identical? Without it there could be no existence. It is the chieftest agent of nutrition. Nutrition is a most beautiful process. Digestion, decomposition, circulation, absorption, combination, attenuation, and respiration: these are but separate links in the magic chain of Nutrition. The breaking of a single link, however, may be followed by disastrous consequences.

Blood is not necessarily always *red*. It differs in different organisms. In certain fish, it is almost *white*; *yellow*, in reptiles; in insects, *transparent*; in birds, it is sometimes *blue*; in man's sanguinary system *all the different colors of blood are found*—white, yellow, red, blue, and all the intermediate shades. Tendons and ligaments, and the interior brain itself, are built up and nourished, not by red blood, but by that which is white, transparent, and beautiful.

Did you ever think: "what a wonderful element is human blood?" It is the secret mystic ocean which drinks up rill and river. The blood of fish, of reptile, of bird, of insect, and animal—in short and shortest, every nutritive fluid to be found in the nether kingdoms of nature—circulates through the human heart and its beautiful appendages. That is, man's blood is a *compound* of all the life-currents in Nature. Consequently, in the human veins and arteries may be found the qualities and essences and properties of the animal. Man's organization is

comparable to a House of Representatives; wherein all the states of animated nature are represented. The fish kingdom, the reptile kingdom, the bird kingdom, and kingdoms below and above these, have each an aeriform representation in the blood of man—therefore, also, in his form, in his organs, in his functions, and more or less in his disposition.

We may well say, then, that Man is the greatest wonder in the world. In truth, *it takes the whole world to make a man!* To accomplish this focally-complicated work, all plants, all trees, all flowers, all fish, all birds, all beasts, unceasingly and indefatigably labor; each, considered as an organ, is engaged in preparing essences and elements for the elaboration and perpetuity of the human constitution. This is demonstrable in a thousand different ways.

Having introduced you to the outlines of the major proposition, I proceed to bring our ruling question to a focus:

You have seen, through my recapitulation, what chemists discover in human blood. They leave, you perceive, the *real secrets* of this element entirely untouched. Fearlessly I affirm this, because, while they detect only so much serum, and fibrine, and saline matter, and albumen in addition; in the living blood, I behold *all the qualities and essences of a man*, yea, of a multitude of human beings, swimming unconsciously in the globules and cells which float in this crimson current. In other words, all that you see, and feel, and know of yourself, organized and thinking, is to be found (in solution) in your blood. So that, in truth, I may say that one man or one woman holds, in his or her blood, the elements sufficient to start the origin and support the elaboration of several independent types of our species.

The controlling power is moving in the two conditions of blood—the venous and arterial: which I frequently term—“the negative and the positive”; or, which means the same

thing, the female and the male. Do you think that science will contradict this? Nay, science can see only the visible. Medical authorities acknowledge it. Dr. Gardner, in his dictionary, says: "Notwithstanding the marked difference in color, and in capacity of sustaining life, between *venous* and *arterial* blood, there is *nothing known with certainty concerning their chemical differences.*" Thus, medical men are not prepared to refute my propositions.

But all, which they do know of man's blood, is so much corroborative testimony. Medical men observe in the body two sets of vessels: the nutritive, and the absorbent. These vessels are said to antagonize each other; one set constructs, the other pulls down, the human frame. It is by this simultaneous construction and destruction—this unceasing renovation and innovation—that the form, integrity, and beauty of the organism are maintained. This reciprocal action is, in like manner, going on in the moral world. Conservatives and progressives, by antagonizing each other's efforts, help on the work of universal reform.

That the blood contains all the essence and substance of a man, is proved by the fact: that, as the vital current approaches an organ the particles and powers, appropriate to that organ, at once quit the stream, and mingle with the substance for which they feel an attraction. Here is manifested the first indication of love! The conjugal law is momentarily obeyed throughout. The blood is thrown this moment from the heart. If you could see the process, you would behold the marriage of a thousand atoms with their congenial mates. Those atoms in the blood which have an attraction for bone, go into bone—muscular atoms are wedded to muscle, nerve to nerve, brain to brain; for, as you can intellectually see, the *blood* could not build up and nourish the various organs, unless it contained within itself *all* which is *subsequently* developed from it. You

will find everything which is organized and visible in man, both fluid and solid, hidden in the composition of his blood, unorganized and beyond sensuous recognition. Chemists can not decide upon this truth ; because they can not get at the living blood. When *mind* is withdrawn from blood, (which is always the case when blood leaves the organism,) a great change at once occurs in it—leaving merely the residuum, which chemists describe.

The doctrine that *love* resides in the essence of the blood, and is developed from it, was once most beautifully illustrated.

A young lady, with a peculiarly sensitive temperament, having received a severe injury, came nigh unto death from the loss of blood, before the surgeon could quench the flow. She had fainted, and could not be revived. The surgeon proposed, as the only means of saving her life, to inject the fresh blood of a healthy person into the vein of her arm. The half-distracted father sought many persons for a large bowl full of blood. All refused, save a healthy young man residing in the neighboring township. He accompanied the father. The surgeon drew the blood from his arm, into a warm vessel, and immediately injected it into the arm of the apparently dying young lady. She instantly revived. The flush returned to her cheek, her eye flashed again with the fire of youth, and her health was in a few days restored.

But before she revived from the stupor, the young man had gone away. Her eyes had not seen him ; and the circumstance was concealed from her knowledge.

In a few months a strange, incomprehensible, indefinable uneasiness pervaded her whole being. Her mind was disturbed with dreams. She said there appeared to her a person, a young man, with whom she felt identified and at ease. But when, in her dream, he did not appear, she felt only a sad,

fainting vacancy of soul—as if *a portion of her life was gone!* This uneasiness, during the day, and the fatigue, occasioned by her dreams at night, soon impaired her health.

The family physician, the surgeon, was requested to examine her condition. He did so, and prescribed; but she continued to manifest more and more the symptoms of an unknown disease. She wanted something—what, she could not describe. At length, the physician counselled the father to seek the young man, from whose arm the blood was taken, and bring him into her presence. He did so. And when the young man entered the apartment where the young lady lay sick, *she instantly recognised him as the person she had frequently seen in her dreams!* She felt attracted to him by a power she could not resist. She could not part with him. He therefore complied with her wishes—watched by her bedside during her illness—and read books to divert her mind. Her recovery was rapid and permanent.

What caused her indefinable uneasiness! Answer: It was the essence of another person's love-principle within her, which called for its affinities through her heart. This law brings parent and child into closest friendship. The love-essence of the maternal nature flows in the blood of the offspring. Although Solomon was no physiologist, yet I can not but admire his intuitive Wisdom, when he says: "Keep thy *heart* with all diligence, for out of it are the issues of life." Elsewhere in the old record it reads: "God, that made the world . . . giveth to all, life . . . and hath made of *one blood* all nations for to dwell on the face of the earth."

In blood-love, there are many very cabalistic properties. One thing is, its temporary or changeful nature; which is admirably and justly set forth in the extract from Voltaire. No love is steadfast, except that which has taken up its residence in the cerebral substance; a progression, in truth, of the blood-

love into love spiritual. This spiritual degree of love receives no recognition from the materialistic philosophers.

Owing to the changeful character of blood-love, there can not remain the same attachment between *blood-relations* as is first felt by them for each other. The laws of consanguinity are immutable; but *love* can not be controlled by these laws. Strangers will love as brothers; but brothers become as strangers. Children, when grown up past childhood, still love the parent source—feeling the blood-love of the progenitor. But, when advanced toward maturity, some children find their true parents among strangers. In all spheres it will be seen that spiritual love is eternal; while blood-love is temporal, and identifies mankind with the animal world. Experience is pointing us to this mysterious truth: the unmistakable difference between blood-love and love of the spirit.

Blood may be hereafter considered as the fluid of life. From life comes sensation; from these, intelligence. As Venus is said to have transcended the sea-foam which produced her; so does the element of *love* rise superior to the materialism of the blood, and establish its Court of Virtue in the cerebral substance. The location of Love in the head, is defined by the various diagrams. Love takes this position in the brain, because through it the whole organism, physical and mental, is enlivened and elaborated. Do you not remember the proposition made in a preceding Lecture, that man's whole nature is not only *based upon*, but is absolutely fed, nourished in all its parts, stimulated, built up, and perpetually *manufactured*, through the Love Department? And the blood is as the Atlantic ocean. As the ocean is the highway of commerce between the two continents, so is the blood the intermediate element of intercourse between the soul and body. A person with a destitution of blood has but little *physical* love; the same is true, in case the front and top brain be large and active.

It may now be accepted, as a fixed law, that Conjugal Love is the basis of life. The male and female—positive and negative principles—are the fundamental laws of existence! They range side by side, hand in hand, throughout the domain of Being. These male and female forces underlie all the phenomena of nature. They circulate through the air; between orb and orb; through the life of trees; between atom and atom; through all animal functions; and finally, ascend, in eternal triumph, the steep of Nature, and take up their residence in the soul of man!

When you comprehend, in a broad generalization, these laws in their fullness, you will then possess the “philosopher’s stone”—the key, rather, which will *unlock* every conceivable mystery in the world—converting science, morals, religion, spirituality, into harmonious facts.

You ask: “Where did these laws originate?” I reply: they did never begin to be. They are, as already said, the attributes of God—or, as the Rationalist would say—“the inherent principles of the Universe.”

In the Divine Source, these feminine and masculine Laws are Love and Wisdom; in the sun, they are Heat and Light; in matter, they are Attraction and Repulsion; in mechanism, they are Centripetal and Centrifugal; in chemistry, they are Positive and Negative. In a word, they are the Alpha and Omega of all production and generation; a copulative, an impregnating, a prolificating, a productive unity. And when they have gone through the entire chain of Being—penetrated every centre—encircled every circumference—climbed all height—sounded all depth—vitalized every germ—and energized all life; then, being as it were exhausted in their labors through the Universe, which is laden with an inconceivable weight of worlds, they concentrate their forces and temporarily terminate their stupendous march—bringing with them the re-

sults of their infinite mission—and *reproduce*, on this globe, the image and likeness of their fountain source, in the organization of the Love, Wisdom, and Knowledge departments as manifested by the human soul.

Recurrence to our leading proposition may cause the reader to ask: "How is the ultimate essence of the blood obtained?" If your question refers to the physiological process, I reply: the spermatie essence, that mysterious fluid which embosoms and bestows the properties and proclivities of the future being, is not obtainable from the common blood in the circulating system. How, then? Answer: the vitalization of the material blood is accomplished only and immediately by the super-operation of the spiritual love upon it. This is rather mystical. Will you not further explain? Yes—in a few more words:

This highest and holiest of principles in the mental empire, Spiritual Love, by acting upon the finest or most attenuated sanguineous atoms in the nervous system, has the effect to spiritualize them (the atoms); and not only this, but empowers as well as authorizes and delegates them to the work of beautifying and perpetuating Conjugal affection between the truly married. This result is its greatest and most essential. But, as incidental to this high office, these *spiritualized* atoms, forming, by combination, love's vehicle in the body, devote themselves to the production of the human type by virtue of sexual reciprocation. Of this, however, I will discourse hereafter.

But the question—how the Ultimate Essence is obtained from the sanguineous fluid, the blood—may be further answered. With modern definitions, I would say, that the brain is a vascular, nervous, fibrous, semi-mucous, or viscous gland: a sort of compound, derived in part from the fluid and aeriform possessions of the nether organism. Innumerable flocculi, or nervous glands, exist in the brain. These glands, not larger individually than a fly's eye, are beautifully distributed throughout

the entire structure. These, in combination, constitute an emporium. They absorb the Love Principle; as flowers inhale light and heat from solar rays. This fact qualifies these love-centres (or life-glands) to discharge the beautiful office already ascribed to them, viz., that of vitalizing or spiritualizing the finest atoms of the blood, which atoms thereby become the "ultimate essence" or spermatie menstrum; and this is authorized and endowed with the dual function, first, of beautifying and strengthening affection between the married, and second, that of producing bodily offspring.

These *floculi* or nervous glands, physiologically speaking, are adapted to the vitalization of blood. They do a finer, higher, holier work, in this respect, than can be accomplished by the lungs or any other organ. Blood enters at first upon the superior surface of the brain: just over what I term the Wisdom faculties. Thence it filters down, so to speak, toward the centre. In its procession thither, it passes, of necessity, through the intercepting flocculus glands. These act upon the flowing fluid in a manner somewhat analogous to the operation of the stomach upon food. These cerebral *stomachs*, therefore, which in numbers exceed the hairs on the head, not only digest but vitalize (or spiritualize) also the blood as it flows through them. Thus promoted and transformed, the crimson fluid becomes beautifully crystalline; white and pure as the purest milk; clear and pellucid as clarified water. Having arrived at this extremely attenuated and semi-transparent state, it forthwith forms a nutriment for the upbuilding and refinement of the nervous system. (In our Philosophy, the nervous principle is nothing less than *the nerve-spirit*, an outer coating of concealment and protection for the Spirit Inmost, connecting the latter delicately with the objective world.) The blood, while thus feeding "the nerve-spirit," gives birth to the Ultimate Essence, which is the subject under consideration. This is the sacred

menstrum of love ; the seminal secretion, the seed of life ; which flows through the system, alike in woman as in man. This is the spiritualized element—the chariot of the thousand fold more perfect principle of life—which may be expended voluntarily in two directions—

First—*by spiritual activity, yielding fruit in various ideas :*

Second—*by physical activity, yielding offspring of either sex*

At this juncture I solicit your attention to a few thoughts with regard to *love's dependencies*. From all the foregoing there are several conclusions ; each impressively applicable to individual man.

If love originates in the blood, it must *depend* of necessity upon some portion of that element for its proper action and enjoyment. The question is : what dependence does love experience ? Answer : love depends, for its enjoyment, upon the presence, in the organism, of a healthy quantity of the most spirituous and potential part of blood. This efficient part is the principal essence on which love depends. And mark you : upon the operations of the love-principle we all depend for existence. Love extracts from the blood every *attenuated atom* which can reproduce its kind. This Extract is the love-essence ; and every improper expenditure of it, is nothing less than a *destruction* (so far as you are concerned) of so much body and soul.

But many intelligent Extremists allege, in justification of their habits, that they experience a superabundance of the love-essence. This idea is false as it is pernicious. If a person feels an over-stimulation in the physical department of love, the certain remedy, is—invincible purity ; adopt a less nutritious diet ; abandon tea, coffee, animal food, alcohol, and late suppers ; retire at an early hour ; arise with, or before, the sun ; bathe the body in cold water ; and engage in such manly employments, for the good of mankind, as will consume the extra

energy and power. Every inordinate expenditure of the love-essence is the loss of so much bone, of so much nerve, of so much muscle, of so much manhood. This is inevitable; because, as I have shown you, the blood contains all the elements of a man; and much more is this true, *in the efficient extract* which love makes from blood.

Inversionists will here observe, and the young will remember, that one of the most important demands of love, *is physical beauty*. But beauty is impossible, save through the chaste preservation of the Love-essence. The charms and beauties and powers of body and mind are alike dependent upon the integrity of Love. The love-essence, when properly distributed, gives roundness to the body, and integrity as well as symmetry to the soul. But if you wish to know the cause of so many lean, bony, angular bodies—and of so many parsimonious, contracted, vulgar minds—then examine the impoverished conditions of the love-essence.

Blood-love looks toward and worships at the shrine of physical beauty. If the reader will pardon a brief digression, I may allude profitably to the influence of blood-love among eastern nations. The Improvisori of Italy, the Troubadours of France, and the Musicians of Persia, made physical youth and obvious beauty the basis of their efforts. "Concerning the condition of women," says a writer, "many erroneous notions for a long time prevailed in Europe. It was believed among other things, that the Koran taught that they were not endowed with souls, like men; but that they were creatures of the appetite, and would perish like the animals created solely for man's gratification. Mohammed, however, although he has affirmed that women are greatly inferior to men, has not denied them admittance, if found worthy, into Paradise; and at the same time he has denounced against wicked females the same punishments as are reserved for the reprobate of the other sex. Some Mos-

lems have been of opinion that the Paradise of females will not be the same as that of men ; an opinion derived, probably, from the promise to the faithful, that their wives should be the beautiful green-robed houris. These expositors of the Koran imagine that virtuous and good women will go into a separate place of happiness, where they will enjoy all manner of delights ; but whether in the company of spouses created for them, as the damsels of Eden have been created for their husbands, has not been decided. We should infer from the Koran and the traditions which have been preserved of the sayings of Mohammed, that the gardens of delight will be the same both for man and woman. A legend repeated by Sale seems satisfactory on this point. Being solicited by an old woman to intercede with God to procure her admission into Paradise, the Prophet informed her that no old woman would be allowed to enter that place, which, causing the female to weep, Mohammed explained by telling her that on going to Paradise she would become young again.

“Of Arabian beauty M. Lane has given an admirable analysis. ‘The maiden,’ he says, ‘whose loveliness inspires the most impassioned expressions in Arabic poesy and prose, is celebrated for her slender figure. She is like the cane among plants, and as elegant as a twig of the oriental willow. Her face is like the full moon, presenting the strongest contrast to the color of her hair, which is of the deepest hue of night, and descends to the middle of her back. A rosy blush overspreads the centre of each cheek ; and a mole is considered an additional charm. The Arabs indeed are particularly extravagant in their admiration of this natural beauty-spot ; which, according to its place, is compared to a globule of ambergris upon a dish of alabaster, or upon the surface of a ruby. The eyes of the Arab beauty are intensely black, large, and long ; of the form of an almond. They are full of brilliancy ; but this is softened by a lid slightly depressed and by long silken lashes, giving a tender and lan-

guid expression, which is full of enchantment, and scarcely to be improved by the adventitious aid of the black border of Kohl [a powder used by Eastern women to blacken the edge of the eyelids]; for this the lovely maiden adds, rather for the sake of fashion than necessity; having what the Arabs term natural kohl. The eye-brows are thin and arched; the forehead is wide and fair as ivory; the nose straight; the mouth small; the lips of a brilliant red, and the teeth like pearls set in coral.' The forms of the bosom are compared to two pomegranates; 'the waist is slender, the hips are wide and large, the feet and hands small, the fingers tapering, and their extremities dyed with the deep orange red tint, imparted by the leaves of the henna. The person in whom these charms are combined exhibits a lively image of the 'rosy-fingered Aurora.' Her lover knows neither night nor sleep in her presence, and the constellations of Heaven are no longer seen by him when she approaches. The most bewitching age is between fourteen and seventeen years; for then the forms of womanhood are generally developed in their greatest beauty; but many a maiden in her twelfth year, possesses charms sufficient to fascinate every youth or man who beholds her.'

"This account M. Lane closes with the following summary derived from an Eastern author: 'Four things in a woman should be black; the hair of the head, the eye-brows, the eyelashes, and the dark part of the eyes: four white; the complexion of the skin, the white of the eyes, the teeth, and the legs: four red; the tongue, the lips, the middle of the cheeks, and the gums: four round; the head, the neck, the fore-arms, and the ankles: four long; the back, the fingers, the arms, and the legs: four wide; the forehead, the eyes, the bosom, and the hips: four fine; the eye-brows, the nose, the lips, and the fingers: four thick; the lower part of the back, the thighs, the calves of the legs, and the knees: four small; the ears, the

breast, the hands, and the feet.' To this list of charms it is added metaphorically, that 'four things should be short; the hands, the feet, the tongue, and the teeth.'" This estimate of external beauty and proportion is valuable, if it be but sought from the high standard set up by spiritual love.



PICTURE OF A PERSON ORIGINATED IN BLOOD-LOVE.

Married persons sometimes experience repugnance one toward the other. Occasionally you see them uncivil to each other—the wife giving her companion “a piece of her mind”—the husband multiplying the pieces by “looking daggers” and saying “hard words”—but, do you not suspect the cause? In numerous cases, I am well aware, the cause is: *incompatibility of disposition*, or the absence of associative affinities. Oh, this

is a sad cause! But the most frequent cause, is, extremism—the loss of that essential menstrum of love, in which resides grace, vivacity, beauty of thought, warmth of emotion, spontaneity of disposition, civility to the conjugal partner, youth, and all the charms which tend to make life an ineffable blessing! Disaffection, among the married, often arises from intemperance; extremism, when in its reactive phase, fills the mind with repugnance and disgust. The harmonial man and woman are ever in true devotion each to the other. Conjugal harmony is the soul's highest affectional happiness.



PICTURE OF A PERSON ORIGINATED IN SPIRIT-LOVE.

The above diagrams illustrate the effect of the two conditions of affection. They are brothers according to blood, but not

according to spirit. The inferior child was born while the parents were young, and actuated by conjugal intemperance; but the superior brain came in subsequent years, when a pure and beautiful affection had permanently displaced extremism in the parental source. Perhaps there is not on record a more touching illustration of conjugal endearment, felt by a nature morally deformed, than—

THOMPSON'S LETTER TO HIS WIFE.—It was written by "One-Eyed Thompson," as the world called him, previous to his taking poison. It was directed to his wife and accompanied by a note to the keeper of the prison, requesting that it might be forwarded to her:—

"Wife of my soul, Divinity of my affections, my patient, enduring, gentle and affectionate Mary—Ere this meets your eye, I trust that eternal repose will have settled upon your unhappy husband. Were this new charge my only trouble, I could certainly overcome it. Of all the complaints made to my prejudice, it could be the most easily defeated, for at the very time—half past seven o'clock—when Gates swears he saw me in New York, I was in Dr. Rice's store, as he recollects; and previous thereto, for an hour, you and others knew me to have been in Brooklyn. But, my Mary, I am sick of life—so much so that I am incapable of longer continuing it. I have lost all hope of being a benefit to you and our little ones—a hope that has alone sustained years of wretched existence, and made me capable of meeting and defeating more than most men similarly circumstanced could have done.

"I know, dearest Mary, that you will suffer for a time by my loss. Not only, sweet One, through your affection for me, but upon you will devolve the care of our family. Cheer up—waste no time in mourning for one unworthy of you. To you it was a hard fate that joined our fortunes. Once away, and

kind friends will protect you. Your reputation has never been assailed, and no woman ever possessed a better or purer nature, as all who know you will bear witness. Do not increase your sufferings by supposing my last moments to be peculiarly miserable. I am almost restrained, my sweet Wife, from giving words to my affection, and disposed to write coldly, for fear of too powerfully affecting you. I have more regard for your tears than for my own blood; and, if I could, would welcome an eternity of torture, if by so doing I could secure your happiness. Again, I say, death for me, apart from considerations of you and our children, has no terror. I have no fear of it, and a hereafter I leave to the Divine Mystery that created me, and to whom I can owe no responsibility. My destiny is fulfilled, and the Great Creator can not mistake the purposes of his mechanism.

“On my breast, nearest the heart that has beat for you alone, place a lock of your hair, with the one I preserved of my father’s, together with our children’s, so that with my dust may assimilate a portion of the dust of those whom I have loved so well.

“I should like to be buried in New Jersey, in the burial-ground of my uncle, but do not care—spend no means unnecessarily on my body—for remember that all places are alike indifferent to it.

“Sweet Wife, recollect that the duration of a human life is but a small drop in the bucket of eternity. A few years, and all now living will cease to be—your dearest self included. Then spend no time in useless repining; live for your children—and the children of such a mother will be a blessing to her.

“My last act may appear selfish—to leave you alone to fight your way through a rude world; but it is not so—I know and feel that ultimately it will be to your advantage. Love is strength, and the power of kindness most efficient. With thrust for’cut I have fought the world, and been a loser, even when

victorious. My judgment has been at fault; my philosophy erroneous. It was the fault of my organization and education; your nature is fortunately different. You conciliate and make friends of all who approach you; and when the dragon is out of the way, friends will not fear to prove themselves so.

"The little of happiness that I have known, I owe to you. In your presence alone have I found life endurable. My offences against you I will not ask you to forgive or forget—you have done so.

"Our children—my boys—hear the words and heed the advice of a dying father. Be careful of your mother; obey and be directed by her. My sweet Rebecca, make your mother your model. My children all, remember that I have used every effort to instil into your minds a love of truth—that no matter how the world estimates me, you know me to be an affectionate and careful father. To you I have never uttered an untruth, and if you prove worthy of the care that I have bestowed upon you, I have not lived in vain. Love one another. I have never allowed you to tell tales of each other, for it engenders hatred and ill will; and when you are disposed to be quarrelsome, let a remembrance of me recall you to yourself.

"The world will, for a time, persecute you on my account, but care not—endure it patiently; prove that you are honest and truthful, and all good men will sustain you. Recollect that I know every departure from the virtuous and correct to be attended with punishment—in some way it is sure—either by encouraging injurious habits, wrong-thinking, or by bringing upon you the condemnation of your fellow-beings; all this I have frequently explained to you; if you love me, prove that you have not forgotten it. With you and your mother is my last breath. Anxiety on your account is the only bitterness I feel. Good-by, my Richard, Billy, sweet Rebecca, and my brave little Josey. God help and protect you!

"Sweet Wife: as I wrote, a passing whim made me speak of Jersey. I entreat you, as you love me, to heed it not—dispose of my body in the most economical way. You, the living, require all the little means you may possess—I, nothing. Sweet partner, good-by—fare you well. Think of me as little as possible. Occupy your mind with other subjects.

"For you I entreat their friendship; and one other act of kindness to me—that they will forgive one whose folly has not been from a bad heart, but from an unbalanced brain.

"WM. H. THOMPSON."

What shall we say? The world, without our philosophy of evil, is uncharitable. Teachers and followers of a dismal religion, believing that "sin" is a foe to *fight* down, have no gentle words for our departed brother. Touchingly and sadly, William entreats the world, *for his wife's sake*, to "forgive one whose folly has not been from a bad heart, but from an unbalanced brain." The first diagram, representing the *blood-love* origin, is a mirror of our brother's misfortune. Observe the deficiency in the top-brain! Shall we say that his life is another "fact," favoring the doctrine that Knowledge is not man's Savior? He had talent. But there is a *higher talent*, a conservative principle, which he had, undeveloped. Shall we call it Wisdom? "My judgment has been at fault," says William; "my philosophy erroneous." What was his philosophy? It was Mosaic, European, American, Popular! In a word: *he was not a non-resistant*; but believed sincerely in the utility of War. Well: what testimony has he bequeathed the race? "*With thrust for cut I have fought the world, and been a loser, even when victorious*"!

Shall we build him a Monument? Blasphemous thought! Why so? Because "One-Eyed Thompson" was only "a common Scoundrel." Oh, if he had only *signalized* himself in the *colossal* way! If he had only *slaughtered* a few Mexicans or

Indians—traded in human flesh—or, by foreclosing mortgages on the property of embarrassed mechanics, promoted himself to the summit of purse-proud aristocracy; or, if he had only been a magnificent speculator in “Flour,” or a successful “Banker”—why, then he might have occupied some responsible public position; he might have been a Candidate for the nation’s Throne—perhaps, the President of our Republic—enforcing the Fugitive Slave Law; and judging human nature in the light (?) of institutions, and not institutions in the light of human nature.

William: *you* were not one of Fortune’s sons! Has the world a Monument for *you*? Far from it! I listened for you; but the world gave no token of forgiveness. Pardon the world, William, for its uncharitableness. Venerable teachers said—

“Behold! the aged sinner goes,
Laden with guilt and heavy woes,
Down to the regions of the dead,
With endless curses on his head.”

I know, William, that you can forgive all ideas of this nature. You see now their extreme imperfection: that they are inconsistent with the exalted and sublime conceptions of Him who controls the mighty movements of Universal Nature—whose unwearied and indefatigable powers sustain the countless spheres that float melodiously through space! Yes, I *know* you can forgive the world its indebtedness to you! Unmindful of this, however, the church-organ was made to groan for you, and the Orthodox choir was moved to sing—

“Far in the deep, where darkness dwells,
The land of horror and despair,
Justice has built a dismal Hell,
And laid her stores of *vengeance* there

“Eternal plagues, and heavy chains,
Tormenting racks, and fiery coals,

And darts t' inflict immortal pains,
Dyed in the blood of damned souls."

Who can fail to behold in the author of the letter, the trace of that deeper element, the love principle, in connection with an inharmonious arrangement of mental temperaments? This tenderness, in so rough a frame, gives evidence of affection: it flows out and glows warmly for Wife and Children. Instead of quoting the church-opinion, I would say, notwithstanding the world's unphilosophical verdict, that—

"His love is hidden, like the springs
Which lie in Earth's deep heart below,
And murmur there a thousand things,
Which naught above may hear or know.
'Tis hid, not buried! Without sound,
Or light or limit, night and day,
It like the dark springs under ground,
Runs, ebbs not, and can ne'er decay!"

The most womanly *man* that ever lived, the gentle Nazarene, said: "a new commandment give I unto thee: that ye love one another." Can ye love that which repels? Can ye admire that which is not admirable? Verily, ye need a *newer* commandment: that is—*Prepare yourselves to love one another!*

How shall this be done! What preparation do we require? Simply this: become loveable. Let each become lovely as possible. No one can reduce love to legality. The blood flows without the will, without the processes of reason. So with man's love. If loves and aversions were subjects of volition, then would there be some reason in commanding them to do *this* and *that*; but love is an attribute, spontaneous, like genius, obeying no laws save its own.

One law, on which love depends, is Beauty. As already said, physical beauty attracts that portion of love which lives in the blood; but the heart of love, which lives in the brain, is

attracted only by beauty of spirit. If you wish to be truly and steadfastly loved, see to it that you do not deform your spiritual nature. Physical beauty can not secure for itself any love more permanent than the blood-lovê of an extremist. And yet if you desire to be beloved, your physical being should present no deformity.

Mental beauty consists in a kind disposition, warmth of emotion, spontaneity of reason, courage and conscientiousness, genius and judgment—no profanity, no vulgarity, no timidity—but modesty, chastity, set in the embroidered framework of manly and womanly manners. Physical beauty consists in symmetry of form and feature, a clean and sweet skin, ease and grace of motion, pure teeth and breath; but all this would avail nothing for happiness, unless combined with the mental beauty described.

Believers in the Harmonial Philosophy may easily become beautiful in form and youthful in spirit. Age and circumstances, after a certain position is reached, have but little to do with the process. Let your minds be calm, then; put confidence in the divine laws of your being; obey them religiously; and youth and beauty will glow from every face—and, without trying, you will “love one another.”

All young men and young women, in order to remain young and redolent with beauty, must obey the conjugal law. No extremism, no inversionism; no destroying the love-essence—which, alone, is capable of preserving beauty, youth, manhood.

The popular practice of taking medicines to purify the blood, is ridiculous. There is only one certain method—reformation in your diet and personal habits. This process is slow, but never-failing. The more meat you eat, the more you experience uneasiness. From over-stimulation your sleep is broken; your dreams, terrible; your breath, unclean; and sadness and ennui pervade your sensibilities. Let every one eat, drink, and sleep, according to the demands of his occupation.

LOVE *vs.* KNOWLEDGE. In a manner analogous to the specific gravity of solids, as regulated by the so-called law of gravitation, souls are attracted toward and repelled from each other : a gradation and association of minds, in accordance with a universal law of affectional, intellectual, or moral refinement. When two persons of opposite sex approach, an observer of nature can easily discover the quality or source of that power which draws them into each other's presence. If the attraction be *Intellectual*, they naturally approximate, boldly and promptly and gladly, "face to face" as it were : a dignified pleasure illumines each countenance, their tongues fail not to greet with appropriate speech ; and, perhaps, as in some parts of Europe, the gentleman prints a kiss on the lady's brow. This is the natural expression of intellectual respect and fraternal love. But when the attraction is *Affectional*, and no critical eye rests upon them, the manifestations are very different. Such, when actuated by pure and unadulterated love, approach with a fawn-like timidity. In this, when the spiritual love predominates, youth and maturity are alike : both, without thinking, are gentle, gay, and graceful. The eye and features, all radiant and expressive, not the tongue, enunciate the soul's life-thoughts. Love *one* human being purely and warmly, it is affirmed, and you will love all. The heart, in this pure paradise, like the wandering sun, sees nothing, from the dew-drop to the ocean, but a mirror, which it warms and fills. Intellectual lovers naturally "shake hands;" but the *affectionally* attracted blend lip and life. With the latter, at first meeting, all speech is impertinent as it is impossible. There is something within not high, when lovers can meet and greet with only hand and tongue, and be satisfied. Manifestations of the anterior brain differ always from the posterior ; because Wisdom and Love are different.

You are admonished so to live, that love in you shall arise

superior to the blood, out of which it is developed. Cleanliness and regard to health greatly augment your capacity for joy. Blood-love is proper only to animals. It has but one sense—when that is gratified, all is over. Man, on the contrary, when not degraded in his attractions to the blood-kingdom, experiences his highest joy in love's endearments. The unweariable delights of spiritual embrace—the kiss, that seal of affiliated life—are wholly *unknown* to the animal world. Animals have only limited periods in which to indulge the blood-love; but man, if true to nature, can surrender himself at all seasons to the joys of virtuous affection.

The greatest, direst curse a parent can bring upon a child, is—*the incapacity to inspire love in others*. Extremists and inversionists, when they marry, sometimes bring this desolating blight upon a child! Oh! think of it—a person *so ill-disposed* as to inspire only *disgust*; perhaps, even in the parent's mind! You remember how Shakspeare makes King Richard reflect upon and curse his hereditary deformity. I have seen noble natures literally *dying* for the want of love. They had inherited, from the blood-love of the progenitors, unlovely forms and unattractive traits of mind. There was nothing to inspire love in others toward them. Many a man has quit society—because too awkward to compete with others in securing affectionate regard—and pursued, instead, the ways of wickedness and misanthropy.

The word hath been spoken: life without love is worse than death! How vain and void, and flat and fruitless, appear all those splendid accidents of existence for which men struggle, without this essential and pervading charm! What a world without a sun! without this transcendent sympathy, riches and rank, and even power and fame, are at best but jewels set in a Coronet of lead! Then, let the word pass round and round the world: “*Prepare ye to love one another.*”

LECTURE IX.

THOUGHTS CONCERNING WOMAN'S RIGHTS AND WRONGS.

INNUMERABLE words have been coined to express man's admiration of Woman! Poets have industriously ransacked the sequestered and picturesque departments of the literary universe for thoughts and comparisons—telling woman that she is an angel, a seraph, a divinity—until she either becomes in her own estimation the plaything of fancy, “the crowning creature among countless flowers,” or else, from a sort of *latent* consciousness, perhaps, that she *is not all* the poets tell her she is, acquires a skepticism in regard to man's power to perceive or his disposition to express the simple truth concerning her.

The world is furnished from age to age with the results of three classes of minds: the *genius*, the man of *talent*, and the *extremist*; the first writes *poetry*, the second *prose*, and the last *verses*. The first sees angels everywhere; the latter, not seeing, is forced to manufacture them. It seldom happens, however, that these seers or creators do justice to woman. They extol her too much, and exaggerate. Yet it is my conviction that the glory of beauty and greatness of soul, which are woman's as well as man's by inheritance, have never been truly seen nor sung on earth. True poets, be it remembered, always see pertaining to woman's soul a magic power—in her hand a mysterious sceptre—an influence over man, which he was never known fully to elude or withstand.

But I have no time to trace out and criticise poetic specula-

tions. In regard to woman's rights and wrongs, I shall not say as much as would be necessary in case she had no "persuasive voice" to explain her constitution, to expound the nature and scope of her attractions, to reveal her qualifications for various social and political positions; to stand eloquently and firmly forth in the advocacy of her rights and liberties, whether in or out of marriage. My stand point, in this discourse, will be from the external plane of cause and effect. I am impressed to affirm, to begin with, that woman's constitution in general subjects her to far less danger in conjugal love, *per se*, than man is exposed to: and yet, as society is now constructed, there is none more afflicted by conjugal misdirections than woman. But I can not bring before the reader the philosophy of reform in this department, without first considering how far woman's condition compels her to infringe upon the true marriage relation.

Woman is man's equal; or, rather, man is woman's equal; but not in the same spheres. There will ever remain a physiological and a psychological difference between them—giving, however, no reason for any antagonism of interests; no foundation for the dogma of woman's inferiority or man's supremacy.

A man, compared with a woman, is altogether masculine; and a woman, compared with a man, is altogether feminine. The woman-soul fills the woman-body; the man-soul fills the man-body. Each is an *independent* organization, adapted to stand alone on the earth; yet more is each adapted to experience that *metempsychosis* of life and individuality, known as the change or exchange of soul which occurs in real marriage. The twain are like the two halves of a globe—the southern and northern hemispheres—designed by organization to meet, to coalesce, to unite life to life, and form a world. Yet, physically and spiritually, there is a radical or essential difference between them, imparting dissimilar attractions, without separating their interest, fitting each for different positions and different occupa-

tions; without necessarily generating the first element of conflict, or sanctioning the subjection of the one by the accidental prowess conceded by custom to the other.

From America to China, among all races, from pole to pole, there is a uniform difference between the male and the female. Her bones are smaller than man's. Her muscles are less enduring. Her limbs are more symmetrical; and less adapted to labor. Yet, in some countries, woman is not less active or energetic than man, in the performance of certain physical occupations.

Physically, as just affirmed, she is less strong than man, less in the size and weight of organism, less capable of breasting the gigantic labors of field and forest; therefore, she has universally been, and continues to be, the chief victim to that theological doctrine which teaches that "might makes right." The ignorance and superstition of dim centuries have exerted a deplorable influence upon the woman-nature. She has suffered every species of injustice and wrong on the iniquitous theory, that the strong has a right to oppress the weak—"keep all you get, and get all you can"—the theory of all kings, tyrants, and religious chieftains. Men, being the strongest physically, have made laws for the government of woman to suit themselves. This is peculiarly illustrated in certain countries, where the man-made laws grant several wives to one man, but deny the *reverse* liberty to woman. But long centuries of suffering and slavery have at last divulged to woman her powers, and the sources of her sorrows; and not less have they revealed to her her self-sovereignty, and her constitutional, natural, equal *right* to the pursuit of happiness.

Even in a military direction, history demonstrates that there have been bold and vigorous women. On the battle-field, amid tumult and carnage, she has fought with heroic enthusiasm; more courageous than man, and less selfish in her motives.

Men in general learn and practise the art of war with the ambitious hope of being one day advanced to honor and praise. Women, on the contrary, have rushed into the perils and privations of battle, with a noble self-forgetfulness as *lovers*, or *wives*, or *mothers*; never as the selfish seekers of the "bubbled reputation"—to succor and avenge a wronged lover, or a husband, or a child, to procure what the wounded heart termed *justice*; never for the glory (?) of being victorious, nor to obtain applause or fame in history.

Margaret, wife of King Henry VI. of England, fought with unparalleled valor, in ten battles, in order to secure her unfortunate husband's deliverance. Her unwearied perseverance and cool discretion are without precedent in the history of woman. Though we hear astounding tales of the *Amazons* of Thermedon, a tribe of intrepid female warriors, yet will they be found to be oriental fictions—as, also, ten thousand records of miracles which human history, of Eastern origin, have transmitted to us as veritable revelations of facts. That which is out of the established course of nature, is very rarely true.

Joan of Arc was an extraordinary demonstration of female valor, and force of character, under the conviction of inspiration. She raised the siege of Orleans; conducting herself throughout like one long accustomed to the use of arms and the ways of war.

Jeanne Hachette, the defender of Beauvois, performed many deeds of courage. "When the Burgundian army," says a historian, "was besieging Beauvois, Jeanne, at the head of a number of women, sustained an assault for a considerable time; wrested the standard from one of the enemy who was about to plant it on the breach, threw the bearer into the trench, and gave time for the king's troops to arrive and relieve the town."

Countess D'Montfort furnishes another illustration of valor. Her management on horseback was a lesson of grace and skill

to the most practised officer in the army. She fought face to face, hand to hand, with the most daring; on land and on water she displayed equal courage.

A hundred instances might be adduced to illustrate the deep, earnest, courageous soul of woman. Arabian history is teeming with very probable records of female achievement. The crusading epidemic developed a whole troop of warlike women, but it was the result of no selfish motive. In fact, we find rarely an instance where a personal consideration has actuated the woman-nature to grasp the sword and spear. The age of chivalry, throwing out its great magnetic influence on the young female heart, drew out many heroic women. Woman is not less heroic to-day; but the same conditions do not exist, to which she then responded. Woman has already done enough, even on the battle-field, to establish her ability to encounter great and fierce trials of strength and courage!

In the literary arena, woman is almost invariably victorious; she seldom fails to establish a reputation for skill and breadth of conception. We might look into Poland, and Germany, and Italy—into remote corners of the civilized world—and find a goodly host of learned women. In France, long ago, were many very talented women; and in England and Scotland appear splendid illustrations. Madame de Stael was perhaps the most gifted writer during the reign of Napoleon. After her, we must accept the erudite Madame de Genlis. The splendid diction and gorgeous imagery of Burke, and the deep, calm power of Bacon, and the chastened harmony of Shakspeare, are not without parallels in the works of celebrated female authors. The first literary efforts of woman were like the murmurings of a rivulet. Its song was low, and weak, and sweet. But now, in addition, we hear a voice of strength, as from an ocean of mighty thoughts. The world is ceaselessly looking for and expecting intellectual news from woman. Because, simply, that

she has already taught the world to believe in her capacity. Frances Wright has demonstrated woman's power to grapple with the profoundest themes of thought, with a perfect victory. Harriet Martineau has translated a deeply scientific work from the French, Auguste Comte's "Positive Philosophy," manifesting extraordinary acuteness and breadth of reasoning. And I might mention many noble examples of woman-intelligence in our states. But enough is already seen for our purpose. When woman enters the literary arena, we then detect a few symptoms (so common to some men) of selfish ambition; an aspiration for fame and popular approbation. Or, when she devotes herself to the theatrical profession, or emerges from the seclusion of girlhood into the bold publicity of a fashionable lady, the same egotistic pride and fondness of applause are more or less visible; a certain indication of externalness of soul, so general among the so-called "higher classes," wherein it is esteemed more honorable for a woman to live in *dependent idleness* than to earn her own subsistence and independence.

WOMAN'S LEGAL RIGHTS AND WRONGS. In all ages of the world, and among all people, heathen as well as Christian, woman has uniformly been subjugated by the undisciplined will and selfish legislation of man; has been regarded more like a chattel than as a human being! It is said that Christianity has brought, with its countless blessings, hope and the means of elevation to woman. But in what respect she has been enfranchised and exalted, solely by the influence of our religion, we can not apprehend. In fact, the progress of scientific discovery, and the power of the press to spread education and intelligence all over the world—developing more enlarged ideas of Nature, and inculcating greater humanitarian principles—have done all the work for woman, as well as for her offspring, which has been as yet accomplished.

But woman, though living under the Christian system, is still viewed, by the majority of reputed enlightened men, through the dim twilight of barbarous ages.

The woman-nature is no more revered in the New Testament era than it was under the Jewish theocracy. She is now, as then, adapted to man's convenience. She was kept in slavery by the prejudicial folly and selfish legislation of her brother-man; and she is kept in slavery still, by the same cause, though somewhat modified by an argus-eyed civilization.

Woman has ever been the *pet* of man—has ever been regarded tenderly and protected as a weak, defenceless, necessary associate—regarded as a useful, beautiful desirable creature; subordinated to man's most limited spheres of interest, and the plaything of his leisure hours, when passion, and not reason, is most likely to sway the soul. As a social and *relative* being, woman is poetically elevated to the companionship of angels; but, as an *individual* and colaborer with man, scarcely a word, until very recently, was ever heard in her favor. As a being of boundless *love*—deep and faithful—she has received extra-peccadilloes and most silly attentions from men; as a *sister*—true and tender—she has been vested with transcendent charms; as a *wife*—sharing with the husband alike his greatness and misfortunes—she has been painted in colors of celestial lustre and loveliness; as a *mother*—full of affection for her offspring, unweariable in attention to them, never failing to soothe at the couch of sickness, full of mercy and self-forgetfulness, with a tongue so angel-toned that her voice scarce ever fails to win back from the world her apostate son—as such, viewed from a thousand different poetic and practical points, she has been extolled in history, and worshipped as the sky-born goddess of transcendent virtues. *As a dependent and relative being*, I repeat, woman is universally admired, worshipped, defended. But she is everywhere kept down by

political injustice. And Christianity has not changed the fact ! Christianity gives woman an equality with man in the attainments of religion and the beatitudes of an immortal life. But it has not broken the legal yoke to which she has so long and submissively yielded. Paul, with an unwholesome taint of pharasaical asceticism upon him, denies the self-sovereignty of the woman-soul. Before the development of Christianity, as well as since, woman has occasionally ruled upon the political *throne* — in nearly all the hereditary governments of Europe. Semiramis, Cleopatra, Isabella of Castile, Margaret of Scotland, Elizabeth of England, Maria Theresa of Hungary, and many more, have demonstrated her capacity to sustain responsible positions.

Although we live under the highest development of Christianity, yet is woman peremptorily denied her political individuality. Those who now labor to secure the rights, and to remove the wrongs, of woman, are in general no advocates of any form of religious faith ; but are persons, of both sexes, who realize and advocate the divine principles of love and justice, utterly independent of any sectarian scheme of reformation.

Without referring to the atrocious crime of negro-slavery, permitted and committed by our Republican government, we will proceed directly to the fact, that our government treats woman as a chattel, politically ; considers her incapable of holding office ; regards her as a political nonentity, as a weak and dependent minor ; incapable of forming a correct judgment. But her brother of twenty-one years, although unable perhaps, to read and write the English language, is her superior in politics. She may be a complete scholar, as she often is, but she must submit to laws and rulers made by voters, who know their candidate, perhaps, only, by the anti-temperance smell of his breath !

As Jurors. Though subjected to live in the presence of in-

tolerable conditions, and the most certain victim of grievances of every shade and magnitude, yet is woman expelled from the grand jury, where, at least, she could be instrumental in finding bills against evils and conditions of which by nature she is far more sensible than man. It is said that woman is incapable of dispassionate judgment. As at present conditioned and educated, she may indeed be too impulsive for calm inquiry; but this is no reason why she should not have a juror's right. The rule is, *do the right and the wrong will depart*—all evils, so-called, are, under proper conditions, self-corrective and serviceable to the race.

WOMAN'S RIGHT TO VOTE. In our government it is esteemed an essential or fundamental *principle*, that "all men [in the generic sense] are created equal . . . with certain inalienable *rights*" . . . to secure which, "governments are instituted among men, deriving their *just powers* from the consent of the *governed*." Now woman is governed as much as man by the laws and law-makers of the United States. Men make laws, and woman, having no political existence, must submit to her master's decrees. Is she governed by her "consent"? Our constitution declares, also, that "taxation without representation is tyranny." But has woman any "representation"? A woman of property is taxed as much as a man of equal property. The question is: Is woman *governed* by her *consent*? Is she *taxed* only through *representation*? We are informed, that "resistance to tyrants is obedience to God." Shall woman not resist, therefore, all political injustice? Her individuality is not respected among Christians? She is both governed and taxed as a minor, a chattel, a slave; though her love may be worshipped, and her intellectual capacity inferior to no priest or politician.

Every government which denies the right of suffrage to

woman, is essentially corrupt and despotic. In America, we have the two extremes—the *best form of liberty*, and the *worst phase of slavery*! It is said that woman's situation here is superior to any previous estate—that she is gradually being elevated—but the same is true of trees and railroad stocks, and of all branches of industry. What we ask for woman is, *absolute equality*. We ask, for the sake and safety of our country's freedom, that woman be allowed to vote for her own law-makers, and have an equal voice in the framing and construction of laws in the legislature. Think you that we should have intemperate rulers, if woman could vote? She would soon dissipate the grossness of masculinity from our courts, would soon deliver the political parties from their accumulated corruptions, and, better and more certain still, SHE WOULD BREAK THE CHAIN OF EVERY SLAVE!

Conservatives have many objections to the enfranchisement of woman. They pretend to imagine an increase of trouble—thus, as ever, making *policy paramount* to principle. When the question of universal suffrage was debated, several years ago, whether both the rich and the poor man should vote, the same class of prudentialists, said—"No! only the rich or property-holders should have a political voice, lest the rabble *vote away* the houses and homes of the more fortunate." What was the result? Simply, after establishing the right of universal suffrage, society protected itself *instinctively*, as it were, and permanently against the evils of ignorance by a system of public schools.

Still further back the saying was, that "The scriptures must not be trusted with the people, indiscriminately, lest they falsely interpret them." And now, since the high claims of the woman-nature are seen to be self-evidently just and important to man's development, all objections are narrowed down to the pusillanimous saying, that "woman should not vote as it would not only

be *unfeminine*, but would tend greatly to augment the trouble of elections."

Now all these objections are both unjust and silly. Nevertheless they serve to keep woman down in political bondage. It can not be disguised, by any logical skill whatever, that the Common Law, which regulates the marriage relation, destroys, substantially, the legal individuality of woman. It does. As soon as she enters the conjugal state, at once her name, her property, her inalienable right to the possession and disposition of her own body and soul, is taken from her and given into the legal hands of her self-constituted protector. Unwise love, which ever longs to pay more than is due, might, indeed, influence the gentle woman-soul to such benevolence, or, perhaps, more properly, to such an act of self-injustice; but, that the common law should enforce this sacrifice, compel this crime of self-extinguishment on the part of woman, regardless "of the consent of the governed," is not less than despotism. The laws of certain states, however, have recently become more friendly to the demands of woman. Generally speaking, in law, a woman has no right to the products of her own industry; not even to the clothing on her person; neither has she a right to her children; nor to the self-sovereignty of her soul; no real right to the independent pursuit of life, liberty, and happiness; which individual "right" is professedly and actually the foundation security of our government!

WOMAN'S MEDICAL RIGHTS. The rights and wrongs of woman appear yet more prominent in the departments of Education. Physiological education—the right or capacity to be a physician under collegiate or diplomatic sanction—until recently, has been almost universally denied to woman. She must rely upon the scientific speculations and experiments of the masculine. In the sacred process of parturition—in adding

to her wifehood the holy office of a mother—she looks to man for help and health. Her education exhibits, in this particular, the trace of an omnipresent neglect. She knows comparatively nothing of pathological physiology—nothing of the beautiful and harmonious processes of gestation and child-bearing. She suffers, because she has left unstudied her own nature, and because man, not being organically the same as she, can not prescribe for her with certainty. It is now customary for the most enlightened women to purchase and read, as it were by stealth, works on physiology, or listen to lectures on the subject with closed doors.

Prior to marriage, she obtains, from her mother and female acquaintances, a few incoherent physiological *data*—unaccompanied in most cases, by a single explanation according to the laws of nature; and thus, without either compass or rudder—without any well-ascertained laws of individual government as a wife and a mother—she embarks, in high glee, upon the Lake Erie of commonplace conjugal experience. The beginning of her voyage she enjoys, perhaps, with all her soul. The silver light of the honey-moon gilds her dreams of continued happiness. Her hopes and aspirations, bespangled and fascinating, seem to her like threads of gold seen through embroidery. One might say “’tis folly to be wise.” Because ignorance of her sublime mission as a wife and as a mother—ignorance of the experience she is certain to have—is the source of her doubtful bliss. Slowly and surely does she feel the cares (which should be joys) of the house-life, ploughing great furrows into the soil of her nature. Deep channels are cut in which her tears flow from their fountain. Disease creeps on, as child after child is born, and she sees no emancipation—except in the sterile indifference of old age, or in the rest of a tomb.

What I mean to say is this: that woman, as now educated (or as *not* educated) is unfortunately exposed, in the reproduc-

tive system, to the assaults of disease ; and not less to the atrocious familiarities, and affected necessary *post-mortem* examinations, of masculine physicians. She is ignorant of her nature ; hence the disgusting consequences to which she is subjected. It is not for me to express the abhorrence of a delicate woman-nature. It is deemed sufficient to rivet attention to the facts.

Male physicians, because authorized by custom, and *tolerated* by woman's ignorance of herself, occupy the position in parturition which is only appropriate to the educated woman. Women must become physicians and members of college-classes. Woman should familiarize her very teachable mind with the laws and developments of human nature by means of reading, reflection, hearing of lectures, and experimentation. Especially should she supplant man in all the medical departments of obstetrics. She should henceforth take her rights in the marriage relation, and honor them, by the exquisite skill and earnest devotion, of which, by organization she is so pre-eminently capable. Then, and only then, shall we behold the normal resurrection of our race ; both man and woman, through healthy and more noble-born offspring !

In the practice of medicine—itself an evil concocted to neutralize the effects of human transgression—I know of no office which a well-educated woman can not better perform to her own sex than man. Each woman has a mission from the interior—perhaps, I will let you see it aright when I say, that each is the messiah of some medical good to mankind. She has intuitively, or may be cultured to perceive, a better and juster estimate of her own nature—a clearer understanding of its physical and spiritual wants—than man can theoretically acquire ; better, even, than he can learn from association with her, or from any corrective principle of life, whereby his existence is indissolubly interlinked with the woman-nature. Let us demand woman-physicians ! In disease there is no emergency to which she

has not already, only by intuition and experience, demonstrated her superiority. It will ere long be seen, I think, that purity and perfection are unattainable to woman, and therefore impossible to man, except through the absolute possession and exercise by woman of her rights and liberties.

WHAT MAN EXPECTS OF WOMAN. Though woman is placed amid multifarious social and civil oppressions, alike *deforming* to her native delicacy, and *obstructive* to the progressive unfolding of her deep woman-soul, yet how extravagant are man's demands upon her capacity and disposition! She must be pure as an angel; immaculate, and without a tint of error. She must be amiable always. Condemned, as the great mass of women are, to the servitude and mechanical drudgery of housekeeping—confined to the ceaselessly monotonous revolutions of kitchen and parlor—how unreasonable are man's demands upon her for an immutable exhibition of gentleness and affection! Man has assigned to woman her sphere. He has decreed her situation and her occupation. The chief end of woman is decided to be, cooking, washing, sewing, spinning, entertaining company, talking nonsense, and bringing up children! Perhaps, we shall never get woman out of annoyances unless we change the entire plan of housekeeping; translate the isolated household interests into family Associations, combining labor with love; rendering industry both a mark of nobility and the cause of happiness.

The contracted "duties" of the family—the small retail and toyous nature of her toil—tend rapidly to circumscribe her aspirations, to weaken the native strength of her soul, to deface her beauty of form, to render her less and less in disposition, a mild and passive angel. But the husband expects the wife to be ever cheerful. He may be himself a coarse, ill-tempered man. He may get angry; thunder and lightning are his; he will have

his own way. But woman must smile, else he is angered yet more. It is a sad picture—a great burly man crushing out the life of woman. What wonder is it, that our city-houses should be filled with peevish and fretful women! It is true that they live wrong; unnatural in eating, in drinking, in sleeping, in the marriage relation; but an endless occupation with trivial house-items, is a source of female littleness; making the soul more effeminate, more shallow, silly, and defenceless. Yet she must not fret, and grumble; nor shed hysteric tears! She must not err! A politician may indulge occasionally in debauchery and intemperance, and nothing particular is thought of it. But let a clergyman, fatigued with the monotonous and unnatural ceremonies of a professedly pious life, indulge to the same extent, and forthwith a hoot of alarm, a hiss of derision, is heard throughout the community. How strange that public opinion will permit in a politician what it denies to a minister! But the same is true of woman. She is sometimes forced into false relations. Her liberty is restricted. Her education is confined to what the sterner party decide to be truly feminine and womanish. She is socially and civilly helpless. *But she must not err!* Let a woman commit an infinitesimal portion of that crime which is so universally tolerated in the man-nature, and there will straightway sweep through society a bitter storm—nay, a destroying whirlwind—of malicious defamations and corrosive epithets.

Vice in a woman is like “a stain on an angel’s robe.” But in man, because he is considered the lord of creation, the same vice is no bar to his admission into the best society. He walks abroad unhurt and unrebuked. He is yet a desirable man in fashionable circles; no unwholesome report is associated with his presence. But to her remains, after the first departure, the contemplation of desolated hopes. The ridicule of an unjust public increases her agony, and gives her a reckless pride which

leads more surely to deeper depths of misery. And rapidly she becomes as—

“A harp whose master cord is gone—
A wounded bird which has but one
Unbroken wing to soar upon.”

I would not have the standard of physical or spiritual virtue lowered, but would have the sexes equally amenable to nature's laws, to which public opinion should be harmonized. There is manifestly a great injustice in this: that a man, known to be a practical extremist, may be welcomed into aristocratic circles and caressed by fashionable ladies, who, at the time, because of their false education, would spurn, with withering contempt, the female victims of his wayward and sensual career! While the simple truth is, that female extremists are what they are more frequently from involved affections, and from the overwhelming power of outer circumstances, than from any predisposition or spiritual organic proclivity toward error. With man on the contrary, extremism is in general a result of his outdoor occupations and physical habits—seldom can he excuse himself, as woman can, by referring to the ungovernable attractions of the heart. Yet he has ever justified himself, and unmercifully condemned woman. He is ever ready to stone the woman when taken in adultery. If it were not for the loving, just, and forgiving souls of good men, her crime would be punishable with death.

DISPARITY OF WAGES BETWEEN THE SEXES. Perhaps the most fruitful source of female-slavery and helplessness is, the amazing disparity of wages between the sexes. By education and custom, not by organization, she is fitted exclusively for the most trifling occupations; which call into activity mainly only her perceptive faculties. Her household manipulations require neither a muscular development nor intellectual reflection. A woman-life calls into action about half of her organi-

zation. If we except the office of maternity, a girl of fourteen years can do nearly all of a woman's work in the house.

The history of woman is a history of struggles. She has ever stood second to man; never, in every particular, by his side as an equal. Everlastingly is she consigned to "the day of small things." She works amid trifling objects, which impart corresponding thoughts. Has her mind an opportunity to expand with the splendors of the universe? What knows she of science? What time has she for contemplating the stupendous realities of great thoughts? If she reads at all, her books will not be the standard works on history or philosophy, but the popular fictitious productions; romances and tales of the hour, requiring no energetic action among the intellectual and wisdom faculties. The great mass of women are thus situated, and stereotyped in littleness. The needle and the washtub, the kitchen and the nursery; these are woman's fields—according to man's decrees. Place man in her circumstances, in her circumscribed sphere of life, and you would behold even more narrow-mindedness. And it is well worth an experiment, the giving to woman the opportunities and advantages of freedom, and see if man's character would not be totally eclipsed.

But the wonder is, that woman opposes herself. It is surprising, that now, since the Woman's Rights question has come fairly before the world, we hear the mass of them professing a preference for the popular decisions of a weak and foolish custom. When a woman speaks against her sex—when she allows herself to deride the advocates of her cause—I see the necessary legitimate work of reformers all the more. I said "it is surprising" that woman is generally unfavorable to her own rights. And yet there is no wonder in fact; because one of the evils of slavery is, the crushing into dumb silence that wisdom-and-liberty-loving-Principle, which is so natural to all humankind under a dispensation of Freedom.

Disparity of wages, between the sexes, is a conspicuous wrong. Woman's expenses are equal to man's. Her clothing costs as much as his. She has the same physical wants to supply, she must pay as much as a man to witness an opera or a drama; as much for a pew in church; as much for a railroad or steamboat ride; as much for a voyage to Europe or anywhere else. Yet must she work for a few shillings a day, or week. Factory work is somewhat more profitable. But, taking the world through, the fact is plain, that woman is dependent for a subsistence upon man's exertions—because she is not honorably and justly rewarded for her painful and soul-sacrificing toil.

WOMAN'S WORK MONOPOLIZED BY MAN. Woman is thus dependent, because she is not at liberty to enter the remunerative professions. She is educated to keep out of them. An objector would say, perhaps, that woman is naturally weaker than man, and hence incapable of performing labor commanding high remuneration. The reply is, that woman, owing to her incomplete education, is now supplanted by her brother-man in a multiplicity of pursuits, for which she is not less adapted by organization nor less skilfully adequate in mind. She is manifestly well-qualified by intellectual attributes for several of the learned professions—all of which, for numerous centuries, have been monopolized by man, on the presumption of his mental superiority.

Many objections are too affected to merit argumentative attention. No one at all familiar with the political and religious history of woman, can indulge a moment's skepticism in regard to her power of dispassionate debate; nor question her constitutional capability to compete with man in the higher departments of mental attainment.

It is plain that, naturally, woman has more *curiosity* than

man ; that she is more *imitative*, and more *communicative* ; and that her *ambition* is not less. In her present condition, these faculties, demanding of their possessor plenty of out-door exercise, are employed to the disadvantage of society. If woman were properly employed, her attractions would result ever more in peace on earth. But now, living unnaturally, she keeps whole communities in hot water. Her eagerness to *know*, her native inquisitiveness, leads to innumerable troubles. Her *communicative* attribute produces domestic turmoil. In this respect, woman is the terror of both sexes. While engaged over her *knitting-work*, requiring no reflection, she lets her imagination dwell upon her neighbor's movements. She soon detects some wrong. Her familiar confidant must know it all immediately. In a time scarcely appreciable, her surmises go out into society for veritable facts. Like an epidemic, it spreads from family to family ; and men, thinking of larger matters, quickly become provoked and disgusted with the quarrelsome silliness of woman. This evil, I repeat, is an effect of another evil—viz.: the misplacement of woman in the mission of life. It has been a common saying—that “The best woman is she of whom the least can be said, either of good or harm.” It requires a startling development of female excellence to redeem the sex from the satire and ridiculous caricatures of man. If a man wishes to ridicule his fellow for frailty and folly—if he would mantle his cheek with the tint of shame and insult—he *compares him to a woman*, to a thoughtless girl, to the female impersonation of weakness and instability. The stigma of the fabled Eve has not departed. And woman is still the *angel* of poets, the *drudge* of tyrants, the *charm* of home, the *compound-mystery* of philosophers, the *necessary-evil* of politicians, the *flower* of society, the *victim* of masculine patronage, the *savior* of men, and the *terror* of bachelors.

There are no legal prohibitions against woman in regard to

education or profession. But there is a despotism to which universally she is a slave—viz.: the despotism of public opinion! Public opinion is her “rule of faith and practice.” She thinks that “it is better to be out of the world than *out* of fashion.” This is the despotism that governs woman. She fails to draw a line of demarcation between Public Opinion and a Living Principle. It is opinion, not law, that keeps woman out of pursuits whereby she could distinguish herself for talent and skill, could employ those mental faculties for the world’s good which now *afflict* society, and could procure an independence in worldly goods—elevating her above the *necessity* of making marriage the only refuge against want. But marriage itself is found (exceptionally) to be an unsafe retreat, even as a *harbinger*, from physical want. Hence hundreds of females, with finger-work and school-teaching, continue the struggle of life alone! In some states there is a “bachelor tax” levied on all men, who have prevented woman the security of a home by marriage. This is, perhaps, equitable, as a transitional subterfuge; for the working-women are the most helpless of our race—because, mainly, they do not understand professions which would yield them a competence, with less exertion.

In New York there are about thirty thousand women who live solely by the needle. Many of them are widows, with helpless children dependent upon them, or, what is supremely worse, with intemperate and half-sick husbands, depending, not less on the wife for a subsistence. About five millions of dollars have been paid annually to these women for their labors.

But how must these poor half-killed women have felt—how they must have shuddered and sickened at heart—when the Tribune, a few years since, announced “that a machine had been invented and patented, whereby all articles of clothing, heretofore made by seamstresses, could be put together with

greater facility and economy"? Had public opinion permitted her, woman might have avoided this affliction by an acquaintance with remunerative professions.

In my impression, the three learned professions—the legal, medical, and clerical—are appropriate to woman; though the ascetic Paul said (see 1 Titus ii. 12): “I suffer not a woman to teach;” and said, also, other things yet more prejudicial to the acquisition of her rights.

As a race of discordant, diseased, and religious beings—“demanding law, physic, and divinity”—methinks our benefits would be very greatly enhanced should these professions be opened to female candidates. Generally speaking, she is denied her humanity and her equality; yet she is none the less *exposed* to all the burdens of existence. But let her receive a vigorous physical education to develop her body—let her have a latitude of *public opinion* sufficient to expand her soul in the presence of great thoughts—“do as you would be done by,” and give to woman all the rights, liberties, advantages, emoluments, which her organizational needs suggest; and quite certain am I, that the “lords of creation” would no longer question the adaptedness of the female-nature to the various intellectual professions, which a despotic custom and masculine selfishness have for centuries assigned to the supposed stronger body and better-prepared brain. In countries where woman works in the fields, and where man's coarsest labor is shared by woman, you will remark no perceptible difference between the sexes in respect to physical strength and endurance. But man, the husband, is the *master*; and his wife must obey him. What we aim at is, *the right of woman* to work in any field which she finds congenial to her nature; uncompelled and unrestricted by any powers, save the well-defined laws of her body and soul.

But man has supplanted woman, I repeat, in all the remunerative professions and public offices.

Storekeeping is certainly a woman's business. There are hundreds of young men, who have yet remaining the individualism of manhood, daily expending their hours and powers *over tape and calico*, over muslin and money—slumbering uselessly in the shade, usurping the rightful occupation of woman—while the voice of earth is ever calling them forth into sunlight and manly employment, urging them to go into field and forest, and, with their awakened manhood, to advance the science of agriculture far beyond all popular conceptions! It is a sad expenditure of manly powers. English prints and Irish poplins, French de laines and lawns, are very attractive to woman as she now is; but, on the principle that “familiarity breeds contempt,” place her constantly among them, and the charm of calico will depart. A milliner gives herself little trouble about her own hat; the confectioner eats but little candy; and a doctor takes very little medicine. We are naturally fond of variety; and seek something beyond our immediate sphere.

The Postoffice is properly the unmarried woman's office. There would then be a great variety of *mails* constantly arriving; and her reward would be more commensurate with personal needs.

Banking should be conducted by woman; at least public opinion should not deny to her the liberty. As a Banker, woman would receive plenty of *notes* and applications to *shave*, which she could dispose of as judiciously as man.

Tailoring is woman's business. By saying this I do not mean to imply, that these occupations are beneath high intellectual culture. No! there is always *a best method in every art and profession*; to discover and practise which is the work of genius and experience. But what I mean is, that *no man* should engage in that which is better adapted to the strength and instinctive skill even of an uneducated woman—especially,

when, as now, she is suffering from disparity of wages and circumscribed liberties.

Dentistry is woman's profession. There is nothing, even in the surgical part of dentistry, to which she is not adapted. In this profession she would have a fair opportunity to "face her enemies and accusers;" and her children's *teeth* would not "be set on edge" without the possibility of instant relief. There is no mystery in the dental structure, which the *turnkey*, in her magic hand, could not *unlock*; and no infernal pain in tooth-extraction, which her magnetic power could not exceedingly mitigate.

Woman needs employment, I repeat, which shall meet out an equitable reward. There can be no independence for her—the *marriage relation can never be rescued from the atrocious encroachments of selfishness and materialism*—unless woman's sphere of action is widened: embracing all kinds of attractive and remunerative industry—whether accorded to her or not by the prejudiced and illiberal.

THE EVILS OF DEPENDENCE. Pecuniary dependence leads woman into multiform misfortunes. What is the primary cause? Answer: her defective, partial education. Presuming upon his long-conceded superiority, man takes to himself the authority to judge what is, and what is not, *feminine* and womanish. And her youth is trained accordingly, or not trained at all, to suit his contracted convictions. Although we live under the highest development of Christianity, yet is man unconsciously taught to be woman's master. She must love and obey; or obey, if she does not love. The marriage law of the Church and State compels obedience, and hundreds of brutal, undeveloped men oppress their wives legally.

Woman is never without the feeling of *dependence* upon man's exertions. Much of this feeling, I am well aware, is natural

and immutable—but much of it, also, is educational and circumstantial. Ascertaining that she can not *compete* with him in the struggle of life, and being for innumerable centuries taught to acknowledge her *inferiority*, she yields at once, *even with the semblance of intuition itself*, to the secondary, and, therefore, immoral position in relation to man: wherein she is kept ornamentally enchained, by the despotism of public opinion.

And here come the causes of connubial discords. Let me urge the reader to consider all these impediments to a Harmonial Marriage Reform. The marriage relation—the most essential and vitally-important of all spiritual alliances—is degraded to selfish purposes. Woman has been, and is now, taught to regard *marriage* as the end of all existence. I do not object to this doctrine, but to the *misuse* of it. The very spirit of the Bible-theology is essentially antagonistic to the elevation of woman. I made this assertion before; now I will adduce “facts” to prove it.

The foundation of Christianity is said to be the Old Testament. The Old Testament begins the work of female degradation. Perhaps you ask: *where* and *how*? Answer: in the creation of the sexes. It required a little of every kind of matter, inorganic and animated, *to make a man*! Man, then, a lone masculine, was the *first great effort* of the Omnipotent. But after the Lord saw Adam alone on the earth, the idea occurred, “a sort of second thought,” that a woman, possibly, would *amuse* the man, and keep him from the commission of suicide. Hence, the Lord went to work to finish up creation, by manufacturing a woman. He found in Adam *plenty* of material. Remember *that*! So he took out of him a rib—*enough to make a woman*; and the man felt not at all impoverished; not in the least curtailed of his substance or fair proportions. The logical inference is: that since *one* woman could come without the *loss* being perceptible, that twenty might as easily

be manufactured out of the substance of *one* masculine. An old satire says, that it "takes nine tailors to make a man"—but how *many women* it takes to make one masculine is not yet determined by our doctors of divinity. The finishing up of creation by the introduction of woman, instead of implying her pre-eminence in various refinements (as the poets tell us), implies, rather, that she sustains the same relation to man as a *tint* does to the rose, or as a *turret* to a temple; merely saying that she is supplemental, and useful in secondary positions.

Before the fabled Fall, in which "we sinned all," woman was indeed related to man organically—as a limb or an organ of the body—"being bone of his bone, and flesh of his flesh." But instead of being an *amusement* to Adam, as she might have been in the flowering garden of eternal idleness and love, her *inquisitive*, *imitative*, and *communicative* faculties would work, united with her native *ambition* to be not less than gods, and he found himself deeply afflicted. (I have no doubt but that Adam wished the peripatetic "rib" back to its original place.) It is evident that Adam felt his superiority, because he speaks patronizingly and complainingly of Eve to the Lord, who made her without his consent: "The woman whom thou gavest to *be* with me," &c., implies the supplemental relation of the female to man.

And furthermore, according to this myth which rules Christendom, the Lord pronounced the most diabolical *curse* upon the woman; and put her yet more under masculine servitude—in these words: "*And thy desires shall be unto thy husband, and he shall rule over thee!*" Here is the *chain* which popular Theology has riveted upon the woman-soul; and the New Testament is still more opposed to her absolute equality with her brother.

Let me prove this assertion. In Christianity, or in all the accredited interpretations of the system, the wife holds the

same relation to the husband that the church holds to Christ; also the husband exercises the same supremacy over the feelings and destiny of the wife that Christ exercises over the church. The church is subordinate to Christ; therefore, the wife is subordinate to the husband. Christ is the *head* of the church; so is the husband the *head* of the wife. This is the Christian's analogy. In our current translation of the Testaments, you will find the handiwork of doctors of divinity, over all the poetical rhapsodies of Solomon. They make the songs refer to Christ, and to his relations of love to the church. And here the subordination of the wife to the husband, or of woman to man, is further analogically considered. She is sick with love, and yearns for him. He is her master, is very tender with his pet, and patronizes her exceedingly!

Now it is my understanding of Nature, that the sexes are balanced in importance and in position; balanced, perfectly, also, in relation to each other. But they are not at all each other's equal in the *same* spheres of life. They are related from opposite sides of the universe. She is south; he is north. He is a Wisdom Principle; she is a Principle of Love. Their duties are reciprocal; their destinies identical.

But Paul, though he evidently struggled at times to rise superior to hereditary and local prejudices, could not help adding his *might* against woman's equality.

"Man is not of the woman," he says, "but the woman of man." Here he evidently refers to the Egyptian (afterward Jewish) myth, *that woman was taken out of man!* It is hard to imagine a good reason for this "roundabout way" of procedure, when the *reverse* method has been successfully practised ever since! Yet *Paul* triumphantly refers his female readers to their subordinate origin (see 1 Cor. 11: 3-9). "Man," he says, "*was not created for woman*; but the woman *FOR* man!" In view of this, I inquire: where in Christianity do we find the

means of woman's elevation? Paul is the great expounder of primitive Christianity. The people can read; and draw their own conclusions. Woman may read for herself the documentary evidence of her natural inferiority. We want no contention with pseudo-expounders of Paul's meaning. You need not come to me with your fresh discoveries in biblical literature and meanings—because, if our current bible is really infallible, then I want *none* of your translations; but if the bible be *not* infallible, then I repudiate the authority *ad libitum*, and go to nature joyfully as a new-born babe to the mother's breast!

In his letter to the Ephesians (5: 22, 24) the apostle puts the extinguisher on woman's hopes, he rivets the chain upon her, drives the nail home and *clinches* it, in these words: "Wives! *submit* yourselves to your husbands as unto the Lord; for the husband is the *head* of the wife, even as Christ is the *head* of the church. *Therefore, as the church is subject to Christ, so let the wives be subject to their husbands, IN ALL THINGS!*" The addition of the command "in all things," is nothing less than a *subjugation* of woman; nothing less than a blotting out of her *individuality*, and a *carte-blanc* license to man to do with woman as he may be inclined. Yea, it is nothing less than the dismal *echo* of the voice of a barbarous age! In the solemn twilight of that age all Christian institutions still exist. Indeed, it would be folly to expect the churches to rise *above the cause* of their existence. They originated with the youthful imaginings of a youthful race—from doleful *conjectures* concerning an angry deity, and man's indebtedness to him; and from a barbarous conception of a plan to liquidate that debt, by infinite sacrifices and countless penances. We may, therefore, rest in the conviction, that churches, so long as they remain *true* to biblical authority, will favor oriental and semi-barbarous customs respecting the education and situation of woman. Ministers will oppose the advent of woman into the pulpit. They

will inculcate to her the *Christian* ideal of woman, viz. : that she is man's inferior, his help-meet, his servant "in all things," yet that she should exemplify the *Christian* life also *in all things*—"in virtue, in patience, in obedience, in loving-kindness and attractive grace!"

I said that the great *evil* of the pecuniary dependence of woman, is, *her degradation of her motives for marriage!* Owing to the mere accident of birth, she is cast, with her great boundless love-nature, upon the *charity* of man. She sets out on the sea of life, amid all the changes and chances of a mundane sphere, taught and trained from her youth up to anticipate the *marriage relation* as her only *harbor* of safety, the only anchor to the tempest-tossed soul.

Glorious! In this I hear the immutable voice of Nature! Marriage *is* the only HARBINGER of the sexes! "Verily, our souls may rest in a conclusion so nature-born and self-evident!"

But the evil which we complain of, is: that *legal* marriage, not soul-marriage, is woman's *refuge* against worse penury and servitude. The most sacred love of her soul is, therefore and thereby, subjected by an overwhelming materialism. Hence, among superficial and unfortunate women, how common is extremism in conjugal love! Confined by the decrees of *custom* to the narrow enclosures of house-life, and accustomed in general to occupations the most belittling and vexatious, how, I ask, can the young woman struggle on alone, against such fearful odds, in the strife for pecuniary strength and mental independence? She can not! Failure is inevitable! A few have seen the fact; and rebelled. They appear at Conventions; asserting their Rights. Some of them are gentle still; others grow burly and defiant.

But others, less strong, go the other way. The young woman is alone. Her parents have gone—she knows not where; she feels not their spiritual presence; their voices from the spirit-

land she does not hear. She toils ceaselessly; but ultimate failure is certain. But her brother succeeds, or may, with *half* the industry, and with half the frugality. She desires good society; but the only passport—good clothing—she can not obtain; nor a knowledge of manners suitable to the high-circles. She faints in the battle; she rushes to the stronger for protection. She invites him! For *Love* she will barter her soul. In spirit, half despairing, she throws herself at his feet. For a home she yearns; she wishes to be *owned* by one dear; she seeks a rock of safety. And the result is, that she is legally married; or, what is next worse, exchanges her caresses for rings, clothing, and gold!

THE FOUR CLASSES OF WOMEN. The popular structure of society develops four distinct types of female situations: the *fashionable woman*, and the *drudge-woman*; the *noble house-wife*, and the *abandoned female*. The reaction of the fashionable woman is exhibited in the drudge-woman. The latter does too much, because the former does too little; both are equally injured. The intelligent and virtuous house-wife would be *abandoned*, if from the first her situation and influences had not been fortunate.

NO INDIVIDUALITY IN LOVE. The evils of pecuniary dependence ultimates *in the degradation of marriage*; but the *cause of the first evil* is, woman's education. She is educated *by* public opinion *for* public opinion. And seriously considered, in relation to man, her education is well-nigh aimless! Miss Brocade, for example, at the village seminary, is being thoroughly trained. She is made to study down the entire catalogue of female accomplishments—grammar, arithmetic, drawing, music, embroidery, French, and a dash of practical composition. Her mind is hurried through the classes. She studies

without ceasing. What for? For two ends only: *to entertain company, and get married!* This is the ultimathula; the all in all.

But just at this important juncture, after receiving a “finished education,” augmenting yet more her native grace and beauty, a very conspicuous species of liberty is to her denied.

From the seminary she goes home, a fashionable, but almost useless, and very expensive, young lady. There she must remain till discovered by some adventurous young man! A sickly and unnatural custom has marked out her method, calling it “lady-like propriety.” She depends entirely upon her attractions—her parlor must really be a *drawing-room*—else she turns out a flower—

——“Born to blush unseen,
And waste its sweetness on the desert air.”

How many women have wished themselves men! Because, simply, that a ridiculous custom deprives woman of social freedom. She finds that her sex keeps her away from the enjoyment of the liberty of walking in the street at night. She can not go scarcely anywhere without some male acquaintance. What wonder that some strong woman-natures have burst the bonds, and steeled their hearts against the shafts of ridicule and derision! How low must be that social state which curtails the social liberties of woman! She has no liberty to *first* manifest her preference to some kindred spirit of the opposite gender. No, indeed! If a woman should visit a man first, and inform him of her love toward him, the whole community would at once conclude, that such a one “is no better than she should be.” And I doubt whether men are yet good and wise enough to honor a woman for such independence, and for such adherence to nature’s laws! But it is time for woman’s freedom; and men and women mutually should prepare the way.

As now situated, she has nothing but personal attractions, nothing but extemporaneous fascinations of style and conversation, to depend upon as means of drawing to her yearning heart the love of some manly soul; and to this end, therefore, her education is managed, by the foolish customs of civilization.

But let us return to our example: two years after leaving the seminary, Miss Brocade is unexpectedly discovered! She was at a dancing party, when first her eyes met the *adoring* gaze of Mr. Patchouly. Now Mr. Patchouly, although naturally smart and well-educated, is rapt in a vision of angels. The waltzing young ladies, all sparkling and glowing with beads and beauty, have exalted his poetic imagination to the highest point—just one degree below spontaneous combustion. But Miss Brocade, in his conceptions, surpasses infinitely every other female beauty. She has kindled a fire of conjugal love on his heart's altar—a deep extremistic enthusiasm, which he can not restrain; therefore, with the luxuriant imagery of an awakened fancy, he pours forth sweet and loving strains of rhapsodical poetry to the “charming creature.” He had ceased to live within himself—

“She was his life—

The ocean to the river of his thoughts,
That terminated all.”

One year more; and Miss Brocade has become *Mrs.* Patchouly. What a delectable *lunacy* is the fictitious Honey-Moon! The ten thousand terms of meaningless import—the countless silly, sentimental, fictitious expressions of an unphilosophical love—which began with the first *bewitchment*, still continue to pass current between them. They can not live out of each other's presence. *In spirit*, this is always true with the Harmonially married.

Six months more; and *Mrs.* Patchouly is pining under the grief of neglect. She thinks that Mr. Patchouly does not love

her now. He seeks society out of doors. He goes to the club; and now and then takes a *smile*. What's the matter? Simply this: as soon as Mr. Patchouly had recovered from the hymeneal *lunacy* of four weeks duration (a complaint entirely natural to unstable temperaments), his higher faculties began to call for something more substantial or intellectual. Having studied the classic writers, he began to speak of the "beauties of literature." But Mrs. Patchouly could not understand him; or, would reply in terms denoting unmistakable distaste and ignorance. He began to speak to her of the "developments of Science," and asked questions in "Philosophy"—but, she was a fashionable woman and could not reply. Alas! she was an expensive young lady—with an ornamental education—and could not, therefore, hold her husband's intellectual regard. Her utter dependency, her want of intellectual depth, her deficiency in those qualities which inspire love and hold respect, was the primal *cause* of Mr. Patchouly's indifference; but a strong promoter of this alienation was a too great abandonment to the dictations of blood-love. Perhaps he does not leave her alone; but, what is more painful and humiliating, he may be patronizingly kind to her through his compassion and humanity.

Such physical marriages are no uncommon events; their effects rankle in many hearts. Nothing, let me add, can be more positively irreligious or *unspiritual*, nothing more injurious to *posterity* or more atrocious in fact, nothing more surely *un-mans* the man and *degrades* the woman, than a marriage of extremism or convenience. I say this to both sexes. Without reflection even, the twain feel their crime against the Laws of Nature. They have violated the real marriage relation—that is, substituted a transient and physical for what should be a permanent and spiritual union. It is time to *create* a public sentiment against the causes of such blind and diabolical unions. These causes are to be found, according to my perceptions,

mainly in woman's social and political condition. Every such marriage is a *sin* against society—an *insult* to woman—a *crime* against posterity. I am sure that "the woman's rights question" will not stop this side of a *free discussion* and a *thorough reformation* of the marriage relation. *In this relation we find the hope of the world.*

Hundreds of men, permitted by public opinion, go in search of women, not only from *motives* recommended by Paul, but also as so much valuable and *lawful* property—"obedient in all things!" This custom is extremely pernicious. Marrying a woman for her value in "worldly goods," or as a "housekeeper," or as a "seamstress," as a mere temporary "convenience" is equally degrading to man and to woman—degrading not less to Husband, to Wife, and to Offspring!

But I must conclude; leaving many things unsaid.

Mothers! will you not enter the arena of this battle with ignorance and prejudice? Woman has fought nobly in many fields. Will she not still manifest her heroic power in changing the despotism of opinion into an element of freedom? Let woman be firm and bold in the Right!

"Be Free in the STRENGTH that the Hero puts on,
When he tramples the thrones in his wrath;
Let the Nations rejoice in the way thou hast gone,
Let the dungeons fall down in thy path.
And stay not thy footsteps and sheathe not thy brand,
Till Love reigneth over each jubilant land,
And each heart clings to heart, and each hand joins to hand,
And a voice, like the voice of the sea,
'It is FINISHED!' responds to the Father's command,
And the Earth, like the Heaven, is FREE!"

There is much wisdom in the saying, that woman wields the Archimedian lever, whose fulcrum is childhood, whose length is all time, whose weight is the world, whose sweep is eternity!

LECTURE X.

A REVIEW: INTRODUCING THE PHILOSOPHY OF MARRIAGE.

OUR theme has at length attained a position from which the Harmonial philosophy of Marriage becomes the legitimate subject. The situation of woman in present civilization, next to man's ignorance concerning his own true interests, is the most powerful obstruction to the advancement of nuptial science.

In presenting the following sketch, I but subserve, I think, the cause of universal Reform. Reasonable, just, and healthy views of Reformers are seldom obtained by the world, until long years after their demise. There is, consequently, much unnecessary suffering experienced by those whose organization qualifies them to do battle with error; whose *natures compel them*, so to speak, to labor for the good and elevation of our common race. If, therefore, before the physical dissolution of certain reformers and public men, I can but add a word toward giving the world correct and practical estimates of their real character, my labor may not be in vain while my reward will be ample. Henry Clarke Wright, a native of this country, has given the world a Book on Marriage and Parentage. As this work will be measurably reviewed in subsequent pages, I proceed to give the reader some conception of the characteristics of its author. The following were my—

Impressions on viewing him objectively. His material body is firmly put together; more muscular than nervous; more vital than muscular; is large, rather square built, not disproportion-

tionate, and capable of enduring long continued laborious exercises. To all outward seeming, he appears far more physical than mental, and moderately endowed with spiritual powers and capacity. The substance of his brain is sensitive and elastic, and yet so firmly constructed is it that no external influence can easily overthrow its self-control or disturb its equilibrium. He looks bold, manly, resolute, self-poised, commanding. When he walks, his step is steady and determined—a revelation of his most interior character. In his face you see at once father, mother, brother, friend. Deep susceptibility to joy or sorrow, and moral courage, shine unmistakably forth from his countenance. Good nature is carved upon his mouth; with moderate mirth, no satire, some irony; but particularly straight-forward criticism and out-spoken rebuke. In one aspect he looks the simple-hearted child of “a large growth;” in another, he appears like a daring, imperturbable, unconquerable warrior. He is earnest, sanguine; resolved upon success. Hannibal never labored more assiduously to make a passage for his army through the Alps, by melting the granite rocks thereof with a solvent, than does this man to surmount the ignorance and overcome the consequent misery and errors of mankind.

Did you really never behold Henry C. Wright? If not, then you have yet somebody to see! When speaking to an audience on some favorite topic, to which he thinks the people opposed, he strongly resembles Vulcan at his Forge—forging thunderbolts, not for Jupiter, but Justice. His eyes gleam with a soul-awakening earnestness; they look not only at, but into your very soul—seeking not for what *you* think, but for a place to lodge the all-important thoughts then agitating and flowing from his own mind. What *you* think is of minor importance to him. With his right arm and fist he adds weighty emphasis to his enunciations. I say *weighty*, because there is not, I venture to affirm, a thorough-going, practical non-resistant in the land with

larger fists. Endorsed by his powerful body and positive mind, such hands might bestow upon opponents the most silencing arguments; but, though thus amply provided with implements of self-preservation and defence, this man advocates "a kiss for a blow," and practises the doctrine without deviation. He looks like a well-disposed, conscientious Judge—sometimes like a Justice "with eyes severe and beard of formal cut"—sitting in honest judgment against the world. The following were my —

Impressions on viewing him socially. His power of tenderness is strong. With this social organization, he feels as a child—loving, tender, easily pained and provoked; full of warmth and enthusiasm, though not boisterous or demonstrative in its manifestation, and extremely susceptible to the formative and moulding influences and circumstances of home. But upon this organization, when viewed in all its parts, the idea of a local home exerts no positive attraction. His fraternal love is active, broad, comprehensive, and seeks to embrace a multitude; yet he can not enjoy the society of many, Solitude has charms for him at times; the companionship of thoughts and ideas, however, are more entertaining than fields or scenery.

He is not selfish except upon a large interpretation; the well-being and happiness of others constitute the conditions of *his selfish* comfort and quietude. While a fellow-being is groaning under the yoke of unjust oppression, this man can realize no comfort or absolute repose. In fact, this organization can be neither physically quiet nor mentally stationary; yet he appears eminently calculated for both. He must go; must see new ways and places; must rest not at all, neither on the six days nor yet on "the seventh day" from the labor before him; for continually he feels urged to the work of redemption—must either visit somebody to open his mind, or his heart in a letter to some correspondent, or else procure a rostrum and give utterance to his reformatory ideas.

With particular friends he is communicative, tender, considerate, confiding; but he is seldom altogether understood by those most cherished by him. In the presence of enemies he is frank and resolute; yet feels a strong proclivity to reservation, to which, however, he seldom yields. For people generally he realizes more sympathy than love; more solicitude for their welfare than would be gathered from his speech or deportment. Being filled with feeling—with strong impulses and laborious thoughts, he explains but imperfectly his real interest in the world of individuals. If the world has not eyes to see it in his general life and works, then will he pass away with the world in debt to him for value received. While the popular multitudes rush to the recording angel to give in their names as “those who love the Lord,” this man, with Abou Ben Adem, would exclaim—

“I pray thee then,
Write me as one who loves his fellow-men.”

So much for his Self-love; now comes the conjugal Love. His love for Wife is exceedingly sacred, powerful, and ideal. In this respect he is very peculiar. It comes not from sensualistic or sexual attraction; it is the solar ray of his highest conceptions. It wells up and overflows his whole nature. It not only stirs the depths of his deepest, innermost being, but forms the *pivotal* energy of his character, and moulds and shapes him as a potter fashions the moistened clay; or as the solar ray, passing into the colors and fragrance of flowers, produces all the exquisite attractions and variegations of earth. Owing to the sensualism and vulgarity of common married life, or to the conceptions of conjugal Love that most men and women imbibe from the semi-barbarian estimate and treatment of the marriage relation, its nature and procreative purposes, he will be exposed to painful misunderstandings in this particular, and his best

thoughts broken on the wheel of that current opinion, which is based upon a deep-seated ignorance of man's capabilities, his wants and demands, and the unchangeable laws of Nature. To him the conjugal element is the central-spring of life; the essence of all mind, and the charm of immortality. If stranded and left desolate on a barren rock, with fierce storms rushing in wild confusion around him, he would, like a confiding child, stand beside the congenial *embodiment* of this Love, and feel safe, unmoved, and adequate to any trial. But let him realize a destitution of this essential spirit of Life—let him feel that there is no One in God's great Universe designed to bestow it upon his yearning nature—and, lo! he falls like the blasted oak, amid thorns and thistles; without a savior, without life, beyond the sound of that voice which might rouse him to the summit of manhood and restore his native courage. Crushed out from the winepress of the inward spirit, the exquisite tenderness of his love for the Wife (as the impersonation of a divine Principle) is equaled only by its uncompromising power and determination.

The self-regulated parental reverence of Goethe for the charmed Bettina is more than equaled in this nature by its abstract, philosophic, Platonic veneration for the True Marriage institution. At its shrine he would bow, if at any. He loves not downward, but up; not with his body, but his soul. Yet a materialistic interpretation, would correspondingly, and therefore wrongly, adjudge him; but the True Marriage Reform must have its martyrs, and so tribulation must be borne. So manly, self-poised, broad, pivotal, resolute, tender, thorough, is this *Attraction* with him, that he is very likely to give it a paramount importance and moulding influence in the destiny of all human nature. Perhaps, he will exaggerate this question. *The utility and essentiality of true and virtuous marriages*, and the terrible effects to posterity growing out of false and sensualistic connections between men and women, must constantly and in-

evitably occupy his mind. From him the world may expect somewhat of the gospel of true Marriage; for his soul is alive to such a work. He is enough inspired by this conception of its supreme importance, essential sacredness, and fashioning power, to penetrate and illumine, and demonstrate this charmed relation—inspired enough to give the world *the law of salvation through Marriage*, and insist upon its universal application by the civilized world. But whether he will succeed in making subjects generally understood and practicable, will, of course, depend upon the wisdom or adaptedness of his intellectual and moral attributes to the work of exposition, and not upon the theme itself.

Henry C. Wright's Paternal Love is large and active; has a sincere and passionate love for children; more particularly of *childhood*—its simplicity, its spontaneity, its responsiveness, its out-spoken sincerity. In the society of children this large man himself becomes as a child. A child inspires his soul. He loves to breathe in the spirit of children, so that he may be renewed in his love for God and Humanity. Oh, how he loves them! They can not trouble and annoy him. In their tears he sees angels' faces; he looks deep, deep into their eyes, into their hearts, and sees where the angels live. What the Universe would be without music to the Musician, or what the world without beauty to the Poet, the same would be to this Man without children—cold, barren, godless, desolate. He feels to thank God for children. He could curse the world if there were no little ones. With children he forgets the great powers which belong to his character; he enters with them into their plays (physically and with all his heart), and they forget that he is older, larger, or more wise than themselves. He makes them love him quickly—as a companion, brother, friend. With all his soul he wishes to see himself expanded or represented in children; to his mind a child has a kind of supernat-

ural or metaphysical significance. I should say, then, that he loves children generally through his ideality, though he is fond of some especial and confiding *pet*; not in the shade of any animal, but in the image and likeness of Man. For he is naturally and organically a philanthropist; a lover of man *as* man. In fact, he admires and almost worships the image in which man is seen; yet still more does he adore and praise it, when in it he sees his *beau ideal* of the "likeness" of the divine and heavenly. From his social organization, and the peculiar order of its developments, I obtain only one all-embracing estimate—deep, earnest, *fashioning* LOVE. The following were my—

Impressions on viewing him intellectually. His brain, being sensitive but firm, yields him an *Intellect* of more than ordinary availability and positiveness. It realizes a peculiar independence of occasions and outward events. He looks intellectually within for the *pabulum* of thought. But under all circumstances and conditions of life, he realizes something like "Fate" or "Necessity." The relation between *cause* and *effect* he readily perceives; so absolute, in fact, that he feels bound in a chain of causation—endless, fixed, eternal; and yet he is free.

Science is attractive to him, because it is practical and replete with well-ascertained "facts;" but he could never become scientific; for he has too much love; hence, ethics, theology, and social reforms, attract him the strongest. His forte is argument. Show the necessity of it, and his brain will elaborate cogent reasons. Intellectual positions he assumes with much conscientious precision and deliberation; but he announces them, and states his private conclusions, with considerable haste, and dogmatically denounces all dogmatism as "one having authority," and thus frequently *non-plusses* his opponents without designing to do so. In this respect he needs more wisdom; for instead of convincing with his reasons, and impressing his friends or foes with the idea that he utters truth, he rather rouses their

combativeness and makes them feel like producing counter-arguments.

He does not draw his arguments from the external circumstances of the case, but from the urgent and insurmountable demands and necessities of his love-nature, which, to him, are so many “angel voices” sounding through the kingdom within; yet he will illustrate by the handiest and most familiar *facts* he can find. This *intellect* works vigilantly and diligently for the soul. Whatever appeal is made by *Affection* to the throne of Reason, the latter reverently regards as a “commandment of God,” and goes straightway to fulfil its conditions, or else yearns to do so. In this respect, also, Henry C. Wright is peculiar. But this intellectual obedience to the imperative demands of his *love-nature*, is far from placing him, as an individual, under the dominion of mere passion or impulse. He is a disciplinarian. His intellect is commanding, and could at any time quell into silence the affectional necessities and love-voices of his soul; and yet, so sincerely does he regard the simplicity and truthfulness of childhood—so devoutly does he revere the “spirit of God manifested in the flesh”—that he stops not (or wishes not) to confer with outward forms, with conventional customs extant, as to the intellectual propriety of giving Love its full manifestation. He is not, therefore, a mere intellectualist. Shall we say that he is deeper, higher, broader, more profound? This nature and the world can never agree. He is at war with its rules; and the world will call him eccentric; it will misunderstand his mind in its most essential points. The general impression from this intellectual organism is—LIGHT, or a desire for more knowledge. The following were my—

Impressions on viewing him morally. The shape and development of his moral organization are prominently characteristic of, and congenial with, the *Garrisonian* mould; and yet there is a striking dissimilarity. In several essential particulars, this

Conscience resembles Mr. Garrison's; in other things its individuality is, if possible, more ruggedly and sharply defined. Everything, he says, has weight; he gives *out* himself. In this Conscience, without imagination or fanciful conceptions, you see the zeal of the Hero, the courage of a Chieftain, the faithfulness of a Patriarch, and at times the self-satisfaction of a glorified Saint. He fears nothing; his Will is tremendous. Encouraged by his imperious and self-supporting Conscience, he ventures, independently of all antecedents or examples, to "work out his own salvation," nor thinks of fear or trembling.

Being naturally benevolent and self-sacrificing, he believes in no selfish or personal salvation from any thing or any situation. He is disposed to blend his "necessities," his fate, with all mankind's; hence would go for universal salvation or universal damnation; because particular persons must not be selected for either destination. He and the world must stand or fall together. He mourns over the world; in doing which he obliquely pities himself. In his relation to the world, with its organization, there is something peculiarly religious and sacred. A certain writer hath well expressed it: "although there is something painful, yea, terrific, in feeling one's self involved in the great wheel of society, which goes whirling on, crushing thousands at every turn, yet through this relation of the individual to the mass is the sternest and most frightful of all conflicts between Necessity and Free Will; here too, conflicts *should* be harmony, and *will* be so." "Put them far away from thy soul," Henry C. Wright would say, "all desire of retaliation, all angry thoughts, all disposition to overcome (with physical force) or humiliate an adversary, and be assured that thou hast done much to abolish gallows, chains, and prisons, though thou hast never written or spoken a word on the criminal code." He would admonish you against vindictiveness or revenge. Should he find you prone to those dishonorable passions, he

would be apt to ask you, in substance, the lofty question put by Volumnia to Coriolanus—

“Think'st thou it honorable for a noble man
Still to remember wrongs?”

I have spoken of the imperative demands which his *love-nature* makes upon his *Intellect*; but on his Moral organization, these necessities appear still more deeply and solemnly impressed. So sincerely does he love truth, so fond is he of unbosoming his affectional convictions, that nothing, not even public condemnation or ridicule and obloquy, can deter him from declaring his sentiments.

THOUGHTS ON H. C. WRIGHT'S LAST BOOK. What a blessed luxury it is to find a *head* that sustains intimate and amicable relations with its own heart! Such a mind draws water from the well-springs of Life. The Soul flows up, and the Intellect drinks. These waters of Life flow eternally, and the Understanding is refreshed by them. What great, inexhaustible fountains of vitality do we begin to discover in existing human souls! In fact, to many it is quite a recent discovery that man possesses a real, living, eternal, psychological organism—a soul which can *be* and *do*, *think* and *act*, throughout the endless cycles of countless eternities!

Henry C. Wright's book on “Marriage and Parentage” (when my soul is in practical sympathy with the principles it inculcates), makes me think of the Pure, the Just, and the Self-Harmonized. Indeed, the contents of this unpretending production seems to resemble the code of the New Jerusalem. When the Will of God is done on Earth as it is in Heaven, then shall we behold “Nina” and “Ernest” everywhere; the everlasting Marriage of *Love with Wisdom*; the nuptial relation of *Heat and Light*; the absolute harmonization of *Heart and Head*.

But, in the popular social relations, must we not expect to witness the terrific effects of sensualistic marriages? How many, born of such relationships, are organically prepared for "a fretful, joyless childhood, a nervous and uncomfortable maturity, and a stern and heartless old age! Have you never seen a young infant's eyes, that looked as old and sad as if they had been often closed by grief?—faces that haunt you with their prematurely sad and earnest gaze?" Yes, these effects of unnatural matrimonial relations look us in the face in every community. No true, holy, conjugal Love between the legally married! No veneration for each other's physical and spiritual attributes! No manifestation of God in either! The husband is not a *God*-man, but a mere *animal*; the Wife is not a divine being, but a *female*, subjected to the former, "who is appointed to rule over her" according to the Church and State!

Well, out of the fullness of his self-poised and imperious organization, Henry C. Wright has courageously rebelled. He declares the everlasting Gospel, viz.: "*The right use of the Reproductive Element in Man, as a means to his elevation and happiness.*" Extensive and anxious observation of mankind has convinced him that men and women, married or single, are almost universally ignorant upon this most important branch of existence. He sees, and has the manhood openly to avow it, that the *improper* use or expenditure of the "Reproductive Element" results in human degradation and misery. He regards this Element as the "Heaven-appointed means, not only to perpetuate, but to refine, to elevate and perfect the race." Then he goes to work to ascertain the action of this element on the body and soul when retained in the system; states what he conceives to be the only natural and justifiable object of its expenditure, and shows how it may be made conducive to the improvement of human character and organization.

In all this, we are deeply impressed with the true manhood

of man, with the true womanhood of woman; and there is no soul but may feel itself elevated, purified, chastened, strengthened, by the careful *study* of the sentiments and statements contained in this most welcome volume. It was written from the high mood; the spiritual realization of true Marriage. It is, therefore, *more wise* than the world of men, of husbands, and of fathers; and it is also *more chaste* than the world of women, of wives, and of mothers. Those who are yet young, as well as those who are no longer so, should read this New Testament. It hath descended straight from the God of Man; direct from the Heaven of the Soul.

The book is divided into two parts. First, the *Physiological department*; in which the author, mainly through the scientific deductions of Dr. William B. Carpenter, endeavors to introduce men and women, fathers and mothers, to the Reproductive facts and principles of their existence. Second: the *Marriage department*; in which, by aid of a very straightforward correspondence between a *model pair*, conjugally united, the author inculcates the facts and principles of the supposed true matrimonial alliance.

In the first part of this book will be found enough information to save woman from the ignorant abuse of her nature, and man from the outrages and excesses to which, by birth, and the customary use of foods and drinks, he is now universally inclined. In the second part, you may find the truest, fullest, highest exposition of the hypothesis of an indissoluble, eternal marriage. Here we behold the phenomenon, not unfrequently manifested, of the *head* declaring positively that the desires of the cultured *heart* shall meet with boundless, everlasting gratification. Indeed, Mr. Wright everywhere evinces the strongest faith in that law of Charles Fourier—"Attractions proportional to destiny;" or, that the *existence* of certain radical spiritual desires is, in itself considered, a demonstration of ultimate satisfaction.

The Physiological department, however, contains several items not established by the principles of Nature. We will not stop to review them—but one: the function of the Female in the Reproductive process. It is stated that the Female is negative, passive; merely a recipient organism for the impregnative spermatozoa. This is true among animals; but man is not comparable with them. This *supposed* scientific and universal law is applicable to the impregnation of the Female, when subjected to merely the obligations and atrocious liberties of legal union with the Male, without Love. And the issues of such impregnation are physical and animal, conceived in sin and brought forth in iniquity. In the great majority of cases—perhaps, all the instances observed by Hippocrates, and confirmed by Boerhaave, Haller, and Dr. Carpenter—this passivity on the part of the Female is a settled fact. But there is *a more true marriage between the sexes*—already prophesied by this volume—in which the feminine element, actuated by that deep Love which only the truly married can understand, will share equally in the process of stamping the seal of Spiritual Beauty and Divinity on the body and soul of the child. To children thus conceived, thus elaborated, thus enfolded into Life, we hopefully look for the foundation and establishment of the Great Harmonial Era of the future in this world.

In the Marriage Department, I find much that elevates the soul. The sweet odors of early spring are not more refreshing to the sense than are these conjugal revelations to the soul. Souls are to be freed from merely legal ties; emancipated from all conventionalisms; and the divine Law of Attraction is henceforth to rule the human soul. Here the true woman can meet the true man; and the marriage of the twain is sanctioned, or not, by the law of spiritual affinity. The leading, positive positions assumed are:

1. That all marriage, not based upon an inherent material

and spiritual attraction, is null and void. God joins by Love, not by Law. Legal unions, without Love, are immoral.

2. That the Love-Marriage is eternal; nothing can separate the truly married; they are *one* throughout eternal spheres.

3. That the twain, thus associated, can not experience separate conjugal attraction; that no other Love can be admitted between them.

4. That the female has an exclusive right to control all physical manifestations of Love; the male is consecrated to the refinement and elevation of the female, to the production and perfection of her offspring.

5. That reproduction of the human type, the perpetuation of human beings, and not gratification, is the only legitimate object for which the sexual element, *the spermatozoa*, may be expended. Pleasure is always secondary to reproduction. Reproduction is a duty; the pleasure is as the *taste* of food, which, in human need, is taken for purposes of supporting Life. The author seems to convert all existence into a combination of most solemn, imperious duties—binding on the male and female, almost to the destruction of spiritual spontaneity.

6. That should a man or a woman, after entering into the relation of husband and wife, become convinced by various means that each does not embody the other's *Ideal*, then they are not truly married; they are *divorced*; and both have a natural right to seek further for the embodiment of the heart's *ideal* associate.

7. That human legislation may not forbid them to marry again; that, in truth, men have no right to control arbitrarily the soul's deepest, purest wants: the rights and elevations of true marriage.

There are several other minor positions, but we pass them over to the reader.

The great, earnest soul of Henry C. Wright stands majestically, dutifully, individually out in every sentence. He writes

from his heart. His head has the hardest work to keep up; and yet it does most nobly guide the passional reins. He is emphatically a monogamist. He believes in no variety of conjugal Love. True marriage is eternal. I said that his book has descended from the Heaven of the Soul. But it must be remembered, as a psychological law, that, in coming from the internal to the outward, all ideas are weakened, and more or less beclouded, by the channel through which they pass. That is, the divine is impaired by the human; leaving, always, plenty of work for the latter—to arrive nearer and more near to the real principles of everlasting truth.

Now, although polygamy is repugnant to the conjugal love of that soul which is well developed, yet do we find in this book no security against it. How shall mankind find eternal mates? Where is this law? It is not for myself that I ask you, Henry; the question is put by those whose souls are roused to the importance of absolute love-marriages. In this last book, you lay down the *laws* by which to regulate the twain truly joined; you represent to them the codes of duties to each other, to their offspring; but where do we find *the rule* whereby all wrong alliances may henceforth be prevented?

You oppose the “free love” system—the ancient doctrine of polygamy—for which you have my gratitude; but you give the world no criterion of judgment whereby to avoid it. On page 119 you say: “As defined by us, marriage is the actual blending of two distinct souls, attracted to each other by a power over which neither has control, *so long as they remain within the sphere of each other’s attractive force*. . . As they did not will themselves into this relation, they can not will themselves out of it. Therefore, the relative conditions of the two souls, under which the union was formed, (*remaining the same*) the union itself must remain.” But may not these conditions be changed? You answer, “Through ignorance or careless-

ness they may be." It follows, then, that these parties were not truly married. This is practical "free love"—the two separate, in order to find their *ideal* companions. On the next page you say: "If either wishes separation, there is no longer true marriage in the heart. Where there is true marriage, universal experience testifies that it longs for an endless perpetuity; and the very existence of this desire demonstrates to me the fact, that nature designed the union to be perpetual. The want is natural, and Nature creates no want for which she does not create a supply."

From this it seems that the *test* of True Marriage is based wholly upon *experiment*, like every other species of "Knowledge." Legalized marriages may seem perfectly right to undeveloped minds. Or, the supposed *truly united* may discover something repugnant in each other, after living together thirty or forty years. If this repugnance amounts to repulsion, then they are no longer truly married. Who shall determine the Law, according to which a man and a woman may settle the question of *inherent relationship*, or the contrary, *independent* of all impulse and false inclinations to which every person is more or less liable in this rudimental state of development? In your next book on this glorious theme, Henry, give the world some practical principle, some certain *test*, independent of endless experiment, to establish this question. The happiness and elevation of the sexes demand it; offspring can not be radically improved until the *right* persons enter the marriage relation.

Henry C. Wright *is*, emphatically, a monogamist—believes faithfully and manfully in ONE ONLY AND TRUE MARRIAGE FOR ETERNITY. But the subject is taking hold of minds in every stage of development; the discussion will be merged into the "Woman's Rights" question, and then will come the most desperate struggle between heart and head—between Love and Law! Dr. T. L. Nichols (in his Journal of May 13, 1854) who

declares himself an advocate for human reform in every department of life, gives the following on the book in question :—

“With some of his positions, we heartily coincide; from others we are compelled to dissent. We agree that the true marriage is the union of mutual love, which no human law has the right to regulate or control. We assert the supreme right of woman over her own person, and especially over the function of maternity—‘the right to choose the father of her child.’ But we do not find in our observation or experience, that every real love is eternal, or exclusive of other loves. We do not believe in an indissoluble monogamy, as the invariable law of our race; nor that the production of offspring is the sole object of the ultimatum of love.

“Mr. Wright will find, that however this theory may seem to sentimental dreamers, it can not be imposed on humanity as a law. Whoever has loved, and ceased to love, has had personal experience to contradict the eternity of love; whoever has loved two persons at the same time has a demonstration of at least one exception to the monogamic theory. The world is full of such exceptions. We doubt if there is a man or woman living, really capable of a passionate love, in whom it has been confined, during a whole life, to a single object.

“On this theory of indissoluble monogamy, every present love proves the falsity of all past ones. Infidelity is impossible. So long as a man loves one woman, he can not love another; but when he has ceased to love one, he is free to love another; or, rather, he was mistaken in supposing he loved the first. If a true love is, in its nature, eternal, then all the loves that end were false; if true love is exclusive, there can be but one true; with two loves, both are false.

“The letters in this book are supposed to be written by a model couple, whose names are ERNEST and NINA. They are united in a marriage of eternal and exclusive love. If Ernest

feels any attraction for any other woman, that proves, not only that he is no longer Nina's husband, but that he never was. If either Ernest or Nina love any other, they are quite free to do so, as the very fact proves that they do not belong to each other. What free-love theory is freer than this? As divorce is simply the cessation of love, and as a true love can not cease, there is no possible divorce; a new love seems to set aside the old, but really proves that the old did not exist. Such are the absurdities of people who adopt theories instead of observing facts.

"The theory that the ultimation of love has for its sole object the production of offspring, seems to us as baseless and absurd as the other. Mr. Wright does not feel sure on this point, but urges it yet with some pertinacity. He asserts that the strongest and most energetic men have been remarkable for continence. This is true neither of individuals nor races. The most intellectual and advanced nations are not those most remarkable for this virtue; and if you take the most remarkable men of any country, city, or village, you will not, upon proper investigation, find them the most chaste. There is scarcely a man of great genius, in any department, whose reputation in this respect is as good as our moralists would have it; and though temperance in this respect is conducive to health, it may be reasonably doubted whether persons of either sex are not injured by total abstinence. Otherwise, monks and nuns should be the most remarkable people in the world; and old bachelors and old maids strikingly superior to the married."

By presenting both sides of the matrimonial controversy, we may elicit inquiry, which is now universally necessary. It is evident that the polygamic theory (or many-marriage) in this stage of human experience, will meet more nearly the current *wants*, but not the *needs*, of mankind. But in a more advanced state, the monogamic (or one-marriage) philosophy of conjugal

love will become popular; for each heart seeks its own counterpart, not in the many, but in ONE. As the subject now stands, the discovery of this corresponding Self is unfortunately experimental; and this, in my perception, is *the grand defect* of H. C. Wright's last Book.

Therefore, it is my purpose to introduce a series of discourses, in order to secure true marriages—congenial and absolutely homogeneous unions of soul—by an application of the laws *of temperamental harmony*. There is, I am sure, no really cultivated man or refined woman, but would readily respond to the majority of Henry's propositions. The consecration of man to woman, and of woman to man, equally, for each other's elevation and happiness—for the reproduction and perfection of their offspring, and therefore for the ultimate harmonization of the race—is a glorious doctrine, very beautifully presented by the author just reviewed. I am certain that hundreds of women will, in their inmost souls, thank him for his noble defence of their hidden spiritual natures; of their wants, their conjugal attractions, their qualifications to bless, and to curse not less, the brotherhood of man. It is only with the concurrence of noble-minded women that manly Reformers can hope to influence the world toward PRACTICAL PEACE AND DISTRIBUTIVE JUSTICE.

LECTURE XI.

CONCERNING THE LAWS OF ATTRACTION AND MARRIAGE.

ATTRACTION is that law which associates and consociates, which joins and conjoins, atoms with life, life with organization, organization with intelligence. Therefore, this attraction is the *love-law* of all organization; the same in the physical world as in the spiritual. The perpetual flux and reflux of unparticled matter throughout the domain of Nature, the ceaseless combination and decomposition of atomic substances, indicate the immutable activity and philosophical beauty of this Principle. A fly's wing and a whirling orb, a curling vine and a comet in space, come from the action of the same law. The coming together of atoms conjugally-elected—that is, according to their inherent relations and essential affinities—makes the organal phenomena of field and forest, of sea and sky.

In this connection, I feel impressed to state a new proposition—viz.: Particles of matter are associated according to their shape, their size, and their temperament. Now *Shape* is intellectually determinable by the Law of progressive refinement; and *Temperament*, by the volume and disposition of inherent vitality. One shape and temperament of atoms, for example, will be attracted only to granite; another to quartz; another to limestone; another to iron, or silver, or copper, or gold; another, perhaps, to buckwheat; another to the formation of rye or oats; another to fish, or birds; another to animals; another to the human form; another to the sun; another to

stars; another to trees; another to the human soul—all, in accordance with the degree of the harmony of shape, size, and temperament (or attractions) of the composing atoms. Therefore, we affirm, that this Law of attraction is the great fundamental controlling force—operating in all parts of the Universe, with unerring precision and harmonial uniformity. With Paul, we could say—“diverse manifestations, but by the same principle.”

External philosophers employ this word, “attraction,” as indicative of a law or force which draws bodies or particles toward each other; or by which atoms or bodies tend toward each other, and resist counteracting influences. One is called the “attraction of gravitation”—the other, “chemical attraction”—in all of which these external investigators see *no* deep spiritual sense. “Attraction of gravitation” is considered the great law which governs and confines the planets in their respective orbits; and “chemical attraction” is the tendency of those particles in a mixture to congregate and coalesce, as each realize an affinity for the other; or, as we might state it, as the atoms experience friendship and affection for one another—for thus the mineral world is made to come closer to human life, as in truth it should. The attraction of gravitation is manifested, first, according to the *quantity* of matter in the body; second, according to the squares of the distances of the attracting bodies. The former is primary; the latter, secondary. The phenomena are said to be different between bodies at sensible distances, and those removed beyond sensuous appreciation.

I have introduced this to show you the utter *lifelessness* of mere knowledge-definitions. Such information is distressing to children; simply because *it is not alive*. True popular science is like a singing-bird, a poem, a flower, or the limpid stream, with which the young yearn to be familiar.

Let us enlarge the statement, and you will observe even the thoughtless youth lending audience. Attraction in mind is *identical* with attraction in matter. The Universe is all Harmony! and no discordant forces prevail. What is true in rocks is equally (or more) true in religions. All is beauty and unity—"all is joy from grass to sun"—but the true seer, of this beauty and unity, is Wisdom. It was not experience, but wisdom, that spoke these words through the poet, Young—

"The planets of each system represent
Kind neighbors; mutual amity prevails;
Sweet interchange of rays, received, returned.
Enlightening and enlightened! *All, at once,*
Attracting and attracted! Patriot like,
None sins against the welfare of the whole;
But their reciprocal, unselfish aid,
Affords an emblem of millennial love!
Nothing in Nature, much less conscious being,
Was created solely for itself!

Motion, Life, Sensation, and Intelligence, are elements as substantially real as Fire, Heat, Light, and Electricity. Mind is as much a substance as matter; only, as you know, not so far down in the scale. And there is not *one law* designed exclusively to govern mind, and *another* to regulate matter; for the law of mind and the law of matter, is ONE; and souls and stars are moved and regulated by the same great general Principle. Attraction governs all. What is termed "repulsion" is but the negative or left-handed action of the *one* universal law. Certain shapes and temperaments of matter meet, love each other, get married, and go into business; the issue will be, perhaps, a toad or a tree—perhaps, the planet Saturn; perhaps, a human soul.

It is all accomplished through the love-law. The love is *the life* of the atoms. In this, nature is all alike; the same be-

tween stones as between angels and seraphs. The atoms in human souls are *attracted* together from the living elements of soil and atmosphere; and, when these atoms complete the organization or individuality, they then manifest the *same* law of Attraction in every *personal* relation, inward and outward, through all the countless avenues of existence!

Having presented the fundamental principle of all Life, which is *Attraction*, we proceed to consider its manifestations in the outward world.

The universality of the principle of Attraction demonstrates the universality of the principle of Marriage. You will recall foregone conclusions. Wherever Life is, *there* is Attraction; and wherever Attraction is, *there* is Marriage. Life and attraction are omnipresent; therefore *marriage* is omnipresent. Yet attraction and marriage, although inseparable, are not identical. Attraction is the cause; marriage is the effect. It was a favorite saying with Fourier, that "the attractions are proportioned to the destinies." It is with profound serenity that we look through the worlds of life, and behold the manifestations of this principle. The conjugal harmonies of Nature are perfect; beyond eulogy, as their sublimity is beyond delineation.

Among Christians the theory prevails that Marriage is an arbitrary institution. It was found "not good for man to be alone." Therefore a wife was made; and so begun the nuptial relation between man and woman.

But I would open, to your vision, the *universality* of the Marriage principle: for the marriage tendencies, and its states, are everywhere manifested. If a definition be desirable, I would say that marriage is the *union of the essences* of two atoms. One seeks another; or both seek and both find; for attraction is proportioned to destiny. Two atoms, floating in the sunbeam, are attracted from opposite sides of the globe. The tide of

electrical affinities wafts them closer and closer together. If you listen, you may hear a song of questions—

“Who and what gave me the wish to woo thee?
 Who made me burn thy very breath to drink?
 My life in thine to sink?
 Why from its self doth thus my soul depart?
 Is it because its *native home* thou art?
 Or were we brothers in the days of yore?
 Twin-bound both souls, and, in the links we bore,
 Sigh to be bound once more?”

The conjugations of the myriad planets, with their suns, are perfect. Life and light, sea and sky, love and wisdom, God and the universe: how united all these in conjugal affinities! Marriage is not an arbitrary relation. All Nature is a *conjugium*. There is no isolated life. One form exists *for* and *within* another; and the method is matrimonial.

The Botanical world is a kingdom of nuptial relations. Verdant pines and pyramidal poplars, forest oaks and apple-orchards, and all vegetation everywhere, have their conjugal relations. Vegetations on the coasts of Norway, may, through electrical currents, unite with their congenial mates on the straits of Magellan. Thus from pole to pole, from centre to circumference, you may see the conjugated harmonies of Nature. Each stalwart oak and clinging vine, each solitary plant and flowering tree, the myrtles and mosses, mistletoes and strawberry-vines, grapes and grasses, each finds its *counterpart* and each enters the marriage relation. Nothing lives or dies to itself. There is a universal Attraction, and a uniform dependence; and there is, also, a universal Marriage, and a consequent genesis or generation.

It will be an HARMONIAL ERA, indeed, when men leave the desolations of existing creeds (which are but the barren sands of mythology) and cultivate a profound love for universal Na-

ture. We need to *transfer* our respect from artificial institutions to natural principles. As now educated, or as not educated at all, we lose all appreciation of more than half the infinite realities and sublimities of our existence. The poetry of the Old Testament, of Homer and Hesiod, of Byron and Burns, of Shakspeare and Shelley, although exalting and beyond their readers, becomes a string of lifeless words to him who lets down the golden bucket of Wisdom and draws immortal waters from Nature's wells of Truth. If we would find fadeless flowers, or enter as guests the grand *Emporium* of life and light, we should go forth into Nature's fields of love and unity. Alexander Smith must have caught a sudden glimpse of the conjugated harmonies, for he sets them in a frame-work of peace:—

“The lark is singing in the bending sky;
Hedges are white with May. The bridegroom sea
Is toying with the shore, his wedded bride,
And, in the fullness of his marriage joy,
He decorates her tawny brow with shells,
Retires a pace, to see how fair she looks,
Then, proud, runs up to kiss her! All is fair—
All gladness, from grass to sun!”

CONCERNING THE CAUSES OF DIFFERENT MARRIAGES. But as there are *different* kinds and degrees of Attraction, so, also, are there *different* kinds and degrees of Marriage. On the *inferior* or non-intellectual planes of the physical and human worlds, there are perpetual marriages and perpetual divorces. These minor unions are external, and quickly terminated. They meet, and love, and part. In further definition I should say, that marriage is not only the *union* of essences but it is likewise the mutual *interpenetration* of the particles composing those essences. This inter-permeation, so to speak, is the only *scal*, or test, of true essential affinity. And this is accomplished upon positive and negative principles; which I will hereafter classify

and explain. It is remarkable, and should be remembered, that positives never essentially marry positives, nor negatives unite with negatives; but each clings only to its exact opposite. And these opposites can truthfully unite only through *the harmony of temperament*; which, also, I will hereafter explain. The best evidence that opposites are conjugally related, is: that the composing particles of each *can not resist* the law of Attraction whereby the essence-life of one penetrates and interlocks itself *with* the essence-life of another, accomplishing a sort of metempsychosis, a mutual but yet unconscious exchange of being. Where this union exists, the twain are ONE inseparably; and begin to resemble each other in body and soul. The children of such are the issues of love; but, notwithstanding this, they would not exhibit Wisdom (or Harmony), unless well-educated and well-situated subsequent to birth.

The particles, for illustration, which emanate from a female rose are the exact *introversion* of the particles which emanate from a male rose. It is this atomic fitness, so to say, which constitutes the true and virtuous union of love. All unions without such adaptation, are sensual and vicious; and so Nature quickly interposes repulsions and compels divorce.

The exact *nature* and *name* of the different kinds and degrees of marriages will be described in the next lecture.

You will observe in botany and zoology, and in every other department of creation, that different organic developments originate different *nuptial* relations. These relations are pure and proper in their own spheres; but quite the contrary when adopted upon superior planes of life. Thus, among minerals we find bigamy; among vegetables, polygamy; among animals, omnigamy; and monogamy among human kind. Let me define these terms —

I. *Bigamy* is the external union of *one* with two of opposite sex; as one with two wives or two husbands. In the mineral

kingdom this seems to be the prevailing law. One sulphur mine will periodically impregnate two iron mines. One copper will affect two zinc; and so on, throughout the entire chemical world. I am perfectly well aware, that chemists have not as yet examined compounds *conjugally*, so to speak; but, when this investigation is fairly entered upon, I am quite certain that even the decisions of Knowledge will support my statement.

II. *Polygamy* is the external union of *one* with a plurality of the opposite sex; as one woman with many husbands, or one man with many wives. This law is extensively obeyed in the Vegetable kingdom. Several Greek botanists observed the sexuality of various plants. On many flowers and plants, you may see *anthers*, suspended by threads called, *stamens*; and in the centre of the *anthers*, is the fostering and reproductive organ, the *pistil*, which receives the fertilizing dust of the *stamens*, called the *pollen*. It is remarkable that the pollen of *one* male plant will impregnate a hundred female organs of reproduction. As this is accomplished through the law of conjugal attraction, we term it *polygamy*. In order to accomplish this result, nature causes several *male* plants to grow *higher* from the ground than the females—permitting, thus, through well-directed electrical currents, (which botanists have called “winds”) to convey hundreds of miles the fertilizing *pollen* to enter the conjugal relation with the female symbols of love.

III. *Omnigamy* is the universal marriage of each to all: each female is the conjugal external companion of every male, and *vice versa*; without distinction of complexion or country—without limitations, except such as are imposed by different types, which extemporize different attractions. Therefore, different types of animals have attractions, indiscriminate and external, which lead to omnigamy. Other types are polygamists. There is no especial polygamy, except in the vegetable, bird, and fowl kingdoms. The proud chanticleer in the

barnyard walks, with no sense of wrong or shame, among his twenty or thirty wives. No wealthy resident of Turkey or Utah, with his troupe of human females, can present a finer aspect of "a clear conscience" united to independence. But one can not help the conviction that Polygamy is far more becoming to feathered bipeds in the barnyard than to beings but little lower than the angels! The male goose, the gander, or the "gobbler" among turkeys, may each follow the polygamic law; and various birds may obey it, as they do; and several types of fish also; and the sheep in the pastures; but it appears extremely *unwise* to justify the human soul by analogous illustrations so far *beneath it* in the scale of life. The omnigamic law is peculiar to lions, tigers, leopards, wolves, dogs, cats, rats, mice, flies, horses, buffaloes, and a vast number of other types of quadrupeds, and not less to several inferior species of the human order—among all of whom we find no exhibition of interior *oneness* and harmony.

IV. *Monogamy* is a union of the essence of *one* male with *one* female—or an *attraction* of two individualized souls; the particles of whose vitality interblend and *interpermeate* each with and through the other. This law is operative especially in the human kingdom, and in all kingdoms above it. And yet, it is a fixed principle that as the *highest* comes from, and contains the qualities and properties of, the *lowest*—even so do we behold the *mineral*, *vegetable*, and *animal* laws of love and marriage translated into, and obeyed by, certain human beings. Such persons we will not denounce as wicked, sensual, and corrupt; but we will say, that *such have not outgrown* the propensities inherited from their progenitors.

Although in the higher departments of the human world, *monogamy*, or the union of *one* man with *one* woman, is the sovereign Law, yet do we find numerous historical illustrations of *bigamy*, *polygamy*, and *omnigamy*, in certain countries, both

ancient and modern. And nature says nothing *bitter* to these countries; but shows them tenderly that as *she* progresses *they* must fall into decay. Shall we, then, misrepresent and condemn those whose natures lead to the *lower* forms of marriage? While they remain where they are they will obey laws that are proper and natural to them. The elevation of such is by spiritual culture and slow progression.

On the truly human plane we first behold the *unity of variety*—the many attractions of our nature, the six loves, organized into harmony; each true and permanent in its own way. We look about us and see the monogamic law. We see all the preceding conjugal laws ripening and culminating into the unity of ONENESS! But, the majority of human marriages begin at present on the *external* or transient plane, and so have a fate or *penalty*, attached to them; which hereafter we will duly consider. When the loves culminate, and look up into wisdom's eyes for direction, then do we behold, for the first time, *promises of eternal unions!* "Mars conjugates with Venus" as was said; each sleeping and waking, being and doing, in the other's Life.

So Winter conjugates with Summer; and Spring with Autumn. The seasons undulate like ocean's waves, stirring within each other, in every moment's throb, new essences and new points of life—full of procreative and perpetuative energy—filling earth with intelligent forms of beauty and brightness. So the wheels of Time "fly swiftly round," and the conjugated months take turns in celebrating the Marriage Relation!

LECTURE XII.

THE USES AND UNITY OF MARRIAGE; OR, THE TRANSIENT
AND THE PERMANENT.

NATURE! through whom my soul learns of God, how beautiful and healthful are thy teachings. Parent! whom my soul loveth, thy lessons are my delight. Before the height and depth and breadth and ineffable sublimity of thy instructions, all doubts are fleeing—all fears dispersing; light, springing up in darkness, lifts my soul heaven-ward; joy, chasing grief; life, unlocking the grave; like delegates from the eternal courts, Truths come to me; they roll away the stone from Reason's tomb, and the dead in ignorance come forth to endless life; earth recedes, and spirit-worlds open to my view with holy beauty and magnificence; the things of time, the barriers of space, these are as nothing; the creation's eternal *whole* seems bursting on my soul's perception; it is broad and bright; it is deep and high; it is grand and beautiful; with this clearest and fullest manifestation, my understanding is replenished; through my soul, therefore, an ocean of life is onward rolling; its mighty billows, in calm grandeur, wave round about the citadel of my inmost existence!

Churches, sects, creeds—what atoms they appear! How immense is God—rather, I would say, how omnipresent and omnipotent is INTELLIGENT AND LOVING TRUTH! I would worship *this* God in his immensity. Throughout eternal ages

I would live and learn; would receive and impart; would absorb the divine warmth of Love and reflect the celestial light of Wisdom. With what grandeur do I feel inspired; yet my soul sets no bound to that Knowledge—no limitation to the riches of that Wisdom—which I would accumulate. But for others, not for myself alone, would I increase with spiritual opulence; it is more blessed “to give than to receive,” and my soul yearns in its self-hood to be blest. Therefore, Beloved Nature! be thou my eternal Teacher. Manifest inmost principles to my soul. My whole understanding waits, in love and gratitude, to learn of thee concerning the steadfast and the illimitable. Like a gift from God thou art—a throb from the Deific Heart—a pledge from the Soul of Supreme Truth. With reverence for this Truth, with a deep and unutterable love for it, my waiting spirit kneels beside thee, O Nature! longing to accompany thy myriad ministers to brighter spheres of being. Although impatient to advance, yet am I reconciled to the changeless ways of Nature’s God. Oh, let nothing separate my soul’s understanding from thy *inmost principles*, and for ever will I go on my way rejoicing and bestowing joy!

The origin of the Principle of Attraction—which causes, solemnizes, and regulates, the marriage relation—is not more useless, as a question, than the problem of the origin of Deity. I have already shown that marriage is coextensive with life and organization—that, the workings of the same great law are exhibited in animal, vegetable, and mineral worlds; and yet more perfect in the human, spiritual, and angelic. But to seek the *origin* of the marriage institution would convey the mind, without advantage, into regions too boundless—into periods of past eternity too remote—for its powers of comprehension. The Christian sees the institution of marriage *arbitrarily* originated, in the garden of Eden. It was instituted *after* the creation of the sexes. But in the volume of Nature

we read, that, in all the essential principles controlling the universe, marriage is immutable. Matter and mind are eternal; by marriage, they propagate the worlds which swarm the vast infinitude. So man's *front brain* is married to his *back brain*, and the twain generate all the thoughts of human beings, and fix not less surely the soul's individuality.

Deep from the bosom of unformed worlds, a stream, eternal in its native fount and immaculate in its essence, flowed gently yet energetically forth. From this out-springing ocean of *matrimonial forces*, prolificating by virtue of their mutual impregnations, countless systems rolled into existence—each system assuming *form, size, and position*, in accordance with different degrees of perfection; agreeable to the principles of gravitation or *attraction*, fixing positions, magnitudes, and organism in accord with the coarseness or refinement of their constituents.

Thus, the universal Fount—the eternal Spring of all principles—impregnated lifeless matter with a moving power; whereby a thousand breathing, imperfect creatures awoke from the ocean's depths, where before only silence had reigned.

These new-born beings, in due process of time, crept out upon the adjacent shore, and gradually multiplied and distributed themselves over valleys; which were already animated by gigantic ferns and pines of perennial growth, and adapted to furnish the food which was sought by this new creation.

And gradually, also, these sea-born animals, becoming less and less attached to their parent source, and moved by *attractions* extended from forest and mountain, increased and spread themselves, until ill-shaped ravines and craggy mounts, graced, for long periods, with only their own vegetable productions, became literally overrun with what we may now term “dry land animals.”

Thus it was that organic fish life, in the lizard and saurian

form, originally came out of the sea; and, actuated by new attractions and acquiring thereby new habits, these progressive beings rapidly animated the bosom of the earth.

And so we look back to read the alphabet of marriage; to prove that this relation is not arbitrary and merely sexual.

All creation was developed, and still is, through the matrimonial activity of elemental powers. Motion was manifested, as an inseparable principle, in all matter. This marriage, between matter and motion, is everywhere perfect. And the world, receiving the certificate of everlasting union, conjugates cause with effect—supplying every department with life and animation. Thus fish and worm, reptile and bird, and animals, came gradually into being. First, came sea-born organisms; next, amphibious animals; and last, animals wholly adapted to sunlight and the open fields. The first were *negative*; the second, *passive*; the third, *positive*; for in all things we find a sort of trinity.

The universe is bound with an immortal cord. It is an infinite series of organized spheres, both material and spiritual; while an interminable chain, of countless links, encircles and connects the whole.

In their native gracefulness and energy, eternal principles play an harmonious part; and the supreme attribute—*wisdom*, including both the feminine and masculine elements of being, unites the universal body to *one* deific soul. This is what we term the “Harmony of Nature”—the marriage of the Principle of Mind with the Principle of Matter. The result of this union is universal unity and system, as well as variety and liberty; and, considered all together, we put it down in theology as God—operating upon an ocean of material elements. But, state it as we will, the whole resolves itself irresistibly into this: the mutual *dependence* of the Eternal Mind upon the Eternal Matter, as the twain which to *oneness* flow; and that

neither can exist nor subsist without the sustaining presence of the other. What! Do you teach a materialistic spiritualism?

Here springeth the mystery of the deep-laid system of human life; which life, by being calmly contemplated, suggests this query: how the plans were at first conceived, or how the laws were at first potentialized, which, by operating through a mighty congregation of uninhabited worlds, developed the human body, so marvellous a temple, a sanctuary fitted to the work of elaborating, nursing, sanctifying the human spirit—itsself the concentration of all motives and mysteries?

Before the *human* form is reached, which contains so much of Deity, there are almost an infinite series of progressive unfoldings—each with its loving eyes set upon the future *object* of existence—the elaboration and development of the Human Soul!

But at length the human world rolls in upon and above the lower kingdoms; and forthwith is unsealed the most wonderful chapter in the “Book of Life.”

As there are many individualized human intelligences, so there are many paths for each to tread—tending, each, toward higher and holier worlds of life. A mysterious wand, termed the “Law of Attraction,” guides the traveller. It is unseen at all times, yet is ever felt; it is unchangeable, yet is ever-variable. Its operation is two-fold; it gives freedom, yet is inexorable. In the first phases of its operation, as was shown, it is mundane and gross; but, in its higher degrees, it is pre-eminently spiritual, and sweeps away into immensity.

Therefore the same law, by ascending the scale of existence, eventually conducts the human spirit toward celestial regions. But not perceiving the certainty of this truth, the mind, in its Knowledge faculties, becomes sometimes painfully *skeptical*; Whereupon heaven fades away, immortal life appears as a

dream, and the soul, like a wandering child that can not find its home, faints and falls, spiritually, upon the earth. Hopes, like empty shadows, come and go; each disguised in sorrow's livery. Wisdom is undeveloped, and skeptical Knowledge sees earth as the only inheritance—a cold, weeping *sepulchre*, yawning beneath—impatient to swallow all which is beautiful and desirable in life. Oh, such midnight gloom! To many the revelations of the spheres are but transient poems of fertile minds; and even these fade away, like gossamer threads that support nothing; and, instead, the disbelieving soul beholds only *one endless night of mental slumber!*

This distressing state of mind has been described by Richard Howitt—

“Mysterious oft it seems to me,
How I a being came to be,
Since through the myriad years gone by,
Suns rose and set, yet lived not I.

“The undiscovered, undefined,
In regions of the heart and mind;
Where wing of thought has never soared,
Realms by the poet unexplored.

“Revolving these—to ear, heart, eye,
Mysterious seems it man should die,
So like a God, in soul supreme,
Yet evanescent as a dream.”

The intelligent cultured nature faints before a representation so appalling *as utter oblivion*; but the soul soon recovers its centre of gravity. Whence a heavenly light springs spontaneously forth, reviving the youthful glow of depressed affection, and arousing new hopes looking toward a realization of the nuptial *oneness* of life. And the intuitions, realizing the *mundi anima*, refers itself back to a point, when, from the depths of that living fountain, borne along on the rolling tide of omnipo-

tent principles, its essence and intelligence sprung into individualized being.

Now, the soul, recovered from its disbelief, begins to live its life over again. On a revolving star, called the earth, moved by that ceaseless stream of invariable laws, the journey of experience is commenced.

With some it is a religious belief that countless myriad angel-hearts beat in melodious concert around the radiant throne of wisdom; where, robed with attributes both parentally attractive and majestically terrible, sits the omnific king of heaven and of earth! To him, the omniarch, the angels are believed to be singing eternal *Te-deums*. Believers in pre-existence of the human soul assert that the scenes are strange and various through which each person will one day remember to have passed in coming from the Creator's hand to earth.

All this speculation comes from useless efforts to comprehend the origin of being.

Fatigued with reflections so vast and unprofitable, and depressed with external burdens and loneliness, the soul feels an *internal* need which vocalizes itself, and demands the marriage relation; and the conjugal element ventures to send up trembling thoughts, seeking utterance through impotent words, that some congenial soul might hear them and answer; and prays that it may be permitted to lay its deepest possessions on the bosom of some kindred nature—one who would shed the sympathetic tear, share the fearful wounds and vicissitudes consequent upon a terrestrial pilgrimage, impress lovelier thoughts, and give to life a sweetness, a fullness, a joy, a righteous strength, and, above all, an equilibrium in attractions, which only the *truly* married can realize and represent!

In this manner, each cultivated soul conceives, and procures to itself, an Ideal Companion. This ideal bride or ideal bridegroom *comes long before the outward* embodiment. It is the re-

sult of a constitutional need. In the contemplation of this Ideal, the soul gains strength and happiness.

There is no one, in all the earth, but at sometime breathes forth an involuntary prayer, gushing from the heart's inmost centre, that the soul may behold the pure and true being, its spiritual counterpart, around whose spirit it may allow the tendrils of the purest affections to entwine themselves *lovingly*, and without reserve! Perhaps, in the externalism of common marriage, the soul may not feel this deeper need. Perhaps, the occupations and customs of the world may deprive the soul of its power to seek or procure its mate. On earth this perfect oneness may never be to every individual, for the Ideal may not be found; but in our bright home, beyond the grave, you surely shall enfold in your loving arms the ideal bride or the ideal bridegroom; the kindred one so steadily sought, so earnestly aspired after, so tenderly enshrined, and loved, in your spirit's purest depths!

THE USES OF MARRIAGE. The uses of this relation are at present entombed in the sepulchre of sexualism. They need exhuming; and, then, a resurrection. Who shall blow the tocsin of a new era? The world looks for the practical embodiment of new social relations. There is *a great Idea* to be realized through the marriage relation; but who shall disentangle it? who so adjust it, as to obtain from its practical workings the best results?

The marriage principle runs beyond the limitations of human history. It runs deeper than the sea, wider than household associations, and higher than the stars. But it has circulated through the world in dark channels. In almost every age it has had its heroes and its martyrs. For political liberty thousands have freely given their heart-drops, and died that some great idea of Freedom might have a practical development.

But who shall bleed for the freedom of love? Love can be free only when wholly emancipated from Licentiousness. Love will never be pure until Wisdom waves the banner of liberty over its head. But the enemies are mighty; they have the great currents of public opinion on which freely to sail their ships-of-war—they have churches proud, with spires and turrets crowned; yet we will take courage, for we have the Principles of a *higher* Nature to proclaim practically; and, although limited in numbers to-day, yet shall our courage exceed that which melted the statues of King George into bullets, and floated tea-boxes in Boston harbor!

Love must be disentangled from the webwork of Ignorance. It must be upraised, and worshipped as the spirit of God in Man! There are already great natures enough to commence the work; not to do battle with the menials of error, but to proclaim and practise a principle—giving the world what America gave the nations—an immortal Declaration of Independence!

When I listen I hear the voice of hidden rills of love, inward shouts of glee, music from numberless hearts, awakened all by the simple thought of being one day emancipated from the corruptions of sensualism and the causes of sorrow.

Popular conceptions of the USES of marriage seldom go deeper than housekeeping; nor higher than the injunction—"multiply and replenish the earth."

Popular marriages are civil contracts; a very delicate method of forming a housekeeping and children-getting copartnership; to continue so long as the twain have a tangible corporeal existence. The responsibilities are heavy, and yet nearly every person is willing to assume them, and a thousand times more weighty duties, if only duly rewarded with unweariable affection. This is far more true of woman than of man. There are, and always have been, men who shirk the monotonous trials of

wedlock ; but they have never held women in any higher esteem than other men. Among the very many distinguished men who have lived a life of so-called "single-blessedness" may be mentioned—Newton, Galileo, Michael Angelo, Locke, Hume, Pope, Bacon, Voltaire, and Cowper. These men evidently supposed that the affairs of marriage would prevent the free exercise of their talents. They doubtless feared the external trials of external marriage.

Marriage has *three* fundamental uses ; all the minor benefits are embraced by these : FIRST, *to develop individual power and unity* : SECOND, *to aid individual elevation and perfection* : THIRD, *to perpetuate and harmonize the race*.

In regard to the *mission* of marriage much remains to be said :

True marriage is a relation far more *divine* than any and every other. It is internal, sacred, spiritual, eternal. It not only lies at the basis of the life of all joy—at the basis of all posterity—but stands in the vestibule of all virtue and all heaven. I do not exaggerate. From the cerebral throne of spiritual love, I speak to you only of Nature's declarations.

Outward marriage and outward parentage, although every way important to mankind's development and progressive harmonization, are after all but *secondary* to the Mission which marriage is adequate to perform in the soul. The truly married are not only the happiest persons in the world, but they are, also, better able to advance toward higher and still higher attainments.

The mission of marriage is *more to the soul* than to the body ; even more *to the development* of the soul than to either. No woman is happy *out* of the marriage relation ; the same is true of man. I speak now of *true* marriage—based on mental fitness ; because everybody is happier and better *out* of that relation which rests only on the external.

The great work now to do, is : so to spiritualize the world as

that only the *right hemispheres* shall come together. *Each individual*, abstractly considered, is a unit—a world—including the male and female attributes : but, when relatively considered, each individual is but a *hemisphere*—half a world—to whom a counterpart, *another hemisphere* must be *joined* by nature's laws in order to make a *whole* world of joy. The right adjustment of these congenial *halves*—men and women—constitutes the only true and blessed marriage. This we term the UNITY OF MARRIAGE; the consummation of cultured love; or, the happy conjugation of Love with Wisdom. This is the state which admits of no vicious encroachments; it is the conjugal kingdom of Heaven on earth.

But there are minor marriages. They appear both to the left and right of the monogamic state. Here we find the “variety in love;” and the fact, that the mind may easily confound *all the loves*, and call them “conjugal,” with no law save unilluminated attraction to regulate it.

I have shown that man's Love-department is divisible into six separate actuating life-principles; each having its own independent mode of being and doing. Each has an attraction of its own; and, therefore, seeks a separate gratification. From these six Loves there emanate six atmospheres. Each atmosphere is composed of differently-*shaped* atoms: having, consequently, different affinities and manifestations. But the six emanations, nevertheless, commingle and blend into *one* atmosphere; which then environs the individual as the air surrounds the earth.

This aromal sphere of the soul is what sensitive natures feel on the approach of different persons—realizing an *attraction* or *repulsion*—being affected pleasurably or otherwise, without perceiving a palpable cause. This atmosphere is what a dog smells in his master's path.

Each love has, also, a differently *colored* atmosphere: this

fact, in connection with the differently-shaped atoms, constitutes and marks the individuality.

And each love gravitates to its kind. The particles composing Self Love are *angular*; hence you can feel the nettles of selfishness. Parental Love is composed of more *spherical* atoms; hence children, and horses, cats, and dogs, feel the presence of its atmosphere. Animals are readily domesticated under the influence of this love.

Strangers can feel the aroma of Fraternal Love; its atmosphere is finer and its particles more smooth and penetrative.

And you can feel, in certain persons, the character of the Conjugal love; whether it be on the subordinate scale, or elevated to the higher phases. Its particles are *gross* or *refined* in *shape* and *color*, in accord with its intrinsic growth.

Self Love is, in everything, a *Bigamist*; it invariably asks for two pieces—a common expression of selfishness.

Parental Love is a *Polygamist*; it calls for a plurality of pets or productions. Its attractions lean toward many children; and embraces many even more rapturously than one. If children are not desired by all, it is mainly owing to external circumstances.

Fraternal, Filial, and Universal Loves are by nature Omnigamic in their affinities. They love a countless variety of objects and subjects. In their rapturous and ever-widening sympathies, they encircle millions at once. It will be a glorious era, and exceedingly peaceful, when these “Loves” can have a practical development.

But Conjugal Love, the marriage principle, when in its juvenile or adolescent stages, includes all the preceding forms—it is a *bigamist*, a *polygamist*, an *omnigamist*, and is unsteady—but with maturity and with civility of development comes the power to love but ONE counterpart. And when thus developed, the atoms of Conjugal Love are spirally shaped; the female inter-

locking with the male atmosphere; each flowing into the other's being. It is remarkable that each love has an opposite attraction. Parental love is looking from the father toward the daughter; and from the mother to the son. Woman inclines to seek man for a friend; and man fraternally desires a woman. In fact, almost all marriage love begins in friendship. It would be a happy thing if we could say, in this connection, that civil marriage never dwindles down *below* friendship—into the regions of animosity.

The loves of the human soul are like flowers in a garden. They each have thorns and fragrance. Like the gentle south, they are each capable of "giving and stealing odors;" hence they evermore yearn for reciprocation; and there is no complete satisfaction in any soul without it.

Wisdom is the guardian angel of love. Wisdom is as a lightning-rod, possessing no atmosphere of its own, but draws light and heat from the skies! While Knowledge, also without an atmosphere, is as a storehouse; in this department the soul keeps a record of its external experiences and observations.

Morning, from early dawn to mid-day or noon, as already explained, is the natural season for the exercise of the faculties of Wisdom and Knowledge—that is, for intellectual and business occupations. While the evening, and not the night, is the natural period for the enjoyment of love's endearments. The night is only proper to physical and spiritual rest and restoration.

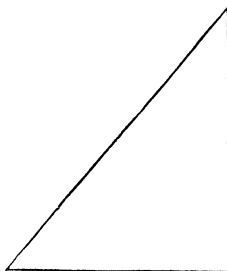
What a joy will spread over the world when the rules regulating the structure of society shall be in harmony with the Laws of Nature. By the division of time, as above suggested, the world would be not less wealthy; but unspeakably more good, more wise, and happy.

TRANSIENT AND PERMANENT MARRIAGE. It has been made fully to appear, I think, that marriage is a natural manifestation

of the law of Attraction. But it must now be shown, that *all the minor marriages are temporary*, yet not less beneficial to the progressive development of mankind. There are two hemispheres of conjugal relations. One is Blood-love; the other, Spirit-love; or, we may say, one is *force*, the other, *attraction*. As in external nature we find the *most imperfect* on the *lowest* plane, even so, in our interior relations, are there *progressive* marriages; the lowest being on the *first* basis of conjugal attraction. Each marriage is pure of its kind, nevertheless; diverse manifestations, but by the same principle. In looking over the progressive marriages, just alluded to, I find seven different forms. But in order to be true to the system of nature, in the annexed scale, I begin at the foundation, as the first and lowest, and represent improvement by the progress of numbers.

THE SCALE OF MARRIAGE.

7. The Harmonial.
6. The Celestial.
5. The Spiritual.
4. The Religious.
3. The Intellectual.
2. The Circumstantial.
1. The Sexual.



Of these forms of marriage there is but one, the seventh, that is absolutely permanent. And yet, I perceive, it is within the power of the transiently married to secure the *highest union*, by directing the united effort of their lives toward that summit of mutual harmony. The spiritual is the basis of the eternal. Let me describe the *transient* forms—

FIRST: "The sexual marriage" is the lowest form of attraction between human beings. I have described the basis and objects of this attraction; and find no better term for them than "extremism." The sexual marriage is altogether transient.

The motive which actuates to such marriage is physical, finite, perishable. Swedenborg has described it under the title of "scortatory love," which "incessantly seeks victims, seizes them without pity, seduces them without remorse, devours them without horror, and abandons their living remains with disgust." This love is the "lust" which Jesus and Paul preached against; and the "man of sin" which the modern shakers practically shun or crucify.

All marriage founded upon this *attraction*, is brutal, selfish, fictitious, inconstant. Yet four tenths of all civilized unions—so far as the masculine motive is concerned—are begun exclusively in libidinous inclination. Such love is quickly inverted; it soon rejects the object of its gratification. It is alternately bigamic, polygamic, omnigamic; and believes in "Free Love," in transient relations between the sexes; and identifies *promiscuous intercourse* with "freedom of the affections." Nature is positive that libertinism can never bless and liberate conjugal love: which love should dominate the subordinate impulses, and form a union eternal with wisdom. Sin can never marry. Sin may cohabit with sin, and reproduce its own likeness; but there can be no marriage between two *scortatory attractions*, because there is nothing healing and healthy in them.

SECOND: "The circumstantial marriage" is also transient, because it is founded on external considerations. The attractions of *fraternal*, are frequently mistaken for conjugal love, and so it happens sometimes that "friends" marry, and live tolerably contented and happy. Yet, in certain moments, when the soul goes up into the spiritual towers of contemplation and emotion, then a feeling of dissatisfaction comes on, bringing with it a voice whispering promises of deeper and higher love relations. But it is a fortunate fact, perhaps, that the soul is saved frequently from realizing too powerfully its false marriage, by descending from the lofty domain of thought and feeling to the

common streets and plains of common experience. It is a better thing to marry through deep friendship than from sexual attraction; although, in either relation, the development of the soul is arrested, and the children generally defective in spiritual organization.

Circumstantial marriage is the prevailing marriage of this age—a result of the wrongs of woman, of the defects of man, and of a false social construction in general. Men and women marry to obtain wealth and the liberties of a home; they marry for external considerations both physical and social; but the *grand marriage principle* is overlooked, and the consequences are everywhere visible, carved unmistakably on children and society.

THIRD: "The intellectual marriage" is the union of two, through intellectual appreciation. Certain temperaments and mental structures can be *attracted* to the opposite sex only through the Knowledge-department. Such, love through the intellect; which never fully satisfies the soul. Intellectual admiration is no true conjugal attraction; yet hundreds, in civil society, are only thus married. The consequence is, that such persons *respect* each other, and, through the fraternal attraction, tolerate each other in all the rights and liberties of marriage. But they are as the marriage of two solar rays; all light, but no warmth. It was this relation, as realized by Napoleon, that put away Josephine for another far below her mental excellence.

This marriage, of the love through the intellect, is essentially the doctrine of Plato. It is the *science* of love; not love itself. It is chaste by subjugation; not through the freedom of intrinsic or unconscious purity. Intellectual marriage is practical platonism—"teaching that sex is universal, and not local . . . that chastity is not a local, but a universal virtue"—as much discoverable "in the trading, planting, or speaking," as in the act of qualifying and replenishing the organs of life with the elements of existence.

It has been said of Swedenborg that "he exaggerates the circumstance of marriage; and, though he finds false marriages on earth, fancies a wiser choice in heaven." A wiser choice, coming under the law of permanency, is nothing less than *an idea of bondage* to the intellectualist. "Of progressive souls," we are told, "*all* loves and friendships are momentary. *Do you love me?*" means, do you see the same truth? If you do, we are happy with the same happiness: but presently *one* of us passes into the perception of *new* truth—we are *divorced*, and no tension in nature can hold us to each other." Such is the fate of intellectual conjugation; not necessarily, however, but probably, in the course of progression. Therefore I term this marriage *chaste*, but unloving; in itself civil and respectful, but unfavorable to individual harmony; and yet more to the production of healthy and beautiful children.

FOURTH: "The religious marriage" is a union of duty. Many conscientious men and women have been false to God, in Nature, by obeying religious theories of marriage. They marry without love, because they are commanded. They believe that God made male and female, only for the purpose of keeping up the species. But it will at once be seen, that marriage, *without true conjugal attraction*, is nothing less than legal prostitution: an offence to the great principles of integrity, which sustain and regulate the universe, without obedience to which man can not be good, wise, and happy. Erroneous and corrupting to the last degree, are the Hebrew regulations of marriage. They sanction marriage, without love, as a religious duty. In the twenty-fifth chapter of Deuteronomy, we are told, "If brethren dwell together, and one of them die and have no child, the *wife* of the dead *shall not* marry without unto a stranger; but her *husband's brother* shall go in unto her, and take her to him to wife, and perform the *duty* of a husband's brother unto her." Here, then, is sanctioned the "sexual marriage";

regardless of the soul's highest and holiest attraction. Should the widow love a stranger, she must religiously crucify the angel of her nature, and contract a marriage of duty! What manner of children are they that come from the barren deserts of duty? Are they the issues of love? Or, shall we ask, "Are they not the sons of sin"? If God is Love, then *only love children* are God's; and the offspring of *religious marriages* are, as we frequently see them, extremely unhappy and melancholy persons, or else inclined to the various misdirections presented in preceding pages.

FIFTH: "The Spiritual Marriage" is the first which promises permanency and progression. In the second volume of the "Harmonia" may be found a description of this union. Every soul is born married—that is, each has a counterpart. But this counterpart *was not* foreordained. It is not a fixed law that *a certain* man shall ultimately wed eternally *a certain* woman; for the marriage relation, like every other, is progressive; and may pass through several points of discipline, ere the true counterparts meet to part no more.

The spiritual marriage is the highest human relation. It is based on mental, not corporeal, *attraction*; it comes of mental fitness; and brings to the soul—Home, Harmony, Rest. The spiritually married are not necessarily eternally married; it is but a higher expression of an eternal Principle. Yet it is easy for the thus conjoined, so to live for each other's development, as to make their otherwise transient marriage permanent and indissoluble. And it is equally easy for the spiritually united to separate, without repulsion; never again to meet, save as friends. If the twain will but advance together, each helping the other by turns up the hill of spiritual growth, then the *permanent union* is certain to crown them. But let one persist in staying on the plane of *sexual, circumstantial, intellectual, or religious* marriage, exclusively, and Nature quickly brings in

her "Bill of Divorce"—proclaiming the relation between them to be henceforth fictitious, false, "null and void."

SIXTH: "The Celestial Marriage" is the conjugation of Love with Wisdom. It is superior to the spiritual union; because it is something more than affinity or *harmony* of attraction. Harmony is not the test or *seal* of eternal marriage, but is *evidence*, rather, that the twain *may* attain an inseparable unity. Therefore, I estimate "harmony," in *spiritual* union, as the written promise of Nature's God, that by means of mutual culture and reciprocal advancement, the *permanent marriage* is possible between spirit lovers.

Love is said to be the emblem of eternity. It confounds all notions of time; effaces all memory of a beginning, all fear of an *end*; we fancy that we have always loved the object of our affection; so difficult is it to imagine how we could have lived without it. Sometimes, of the spiritually married, it may be said, that their tastes are not the same; their opinions rarely accord; their outward inclinations seldom entwine each through the other; yet, in the centre of each soul *dwell kindred mysteries*, drawn from the one divine source; a *secret likeness*, so to speak, which attests the *same* nature, however differently modified by external circumstances.

The celestial marriage is elevated above the *transient* relations of mere harmony. This relation, however, is not so much a marriage between Love and Wisdom, as it is the harmony (or friendship) of impulse and intelligence—showing still plainer the attainable.

Exalted souls intuitively realize *the possibility* of securing permanent marriages. I have said that "spiritual marriage" is the highest human relation. It is so: for it is the vestibule from which the soul gazes upon the boundless possibilities of the future. Of celestial union I do not deny a human consciousness. Nay: the soul puts forth its infinite aspirations,

and feels along the coming events of unborn ages! The spiritually-married are the true representatives of principle. They have overswept the isolated selfishness of housekeeping; shut their souls against the beguilements of custom, and not less against "what will people say"; they wear upon their breasts the stars of the Legion of Honor; and, united by the fibres of an eternal principle, they open their vision upon immortal realities; until the electricity of Truth, with one unbroken blaze, illuminates the spiral pathway which leads from "spiritual marriage" to that sublime eminence where Love and Wisdom conjugate eternally, and the universe of nuptial harmonies rolls like a sea of æolian music! This celestial relation is not beyond human appreciation, I repeat; and the desire for it is an inward evidence of ultimate satisfaction.

SEVENTH: "The Harmonial Marriage," as heretofore affirmed, is the absolutely permanent union. The word "Harmonial," means enough to include all the preceding forms of development, and crowns them all with heavenly significance. The "spiritual marriage" is based on *harmony* of attractions between two souls, which *does not* necessarily imply unchangeable union; the "celestial marriage," in addition, is the *harmony* of love with wisdom, which *does not* imply their indissoluble unity; but "harmonial marriage" is not only a harmony between outward attractions, and is not only a harmony between love and wisdom, but is a *blending of the two souls* so absolutely, that no extrinsic influence can dominate over, or in any manner vitiate, the *internal* attraction!

This relation is attainable to all on earth, who are now, or who may become, spiritually united. All, then, have something to do! "True love," it is said, "is the impulse of the will toward good, and the attraction of intellect toward truth." If so, then love and will and wisdom should work together. If we would love "Good," we should love man. But no man can

truly love, methinks, except *through* a true wife ; and a woman can not love, save *through* a true husband. Each is a messiah to the other. To love, is to work for the physical and spiritual development of the *one* we love ; and so one may help the other for ever. Out of this relation, with sensitive temperaments, there is no religion. In *transient* marriages we see a strange compound of cruelty and kindness ; but no repose, no worship.

Swedenborg was surely illuminated when he beheld the loftier loveliness of the truly and permanently married : they appear more beautiful, more ineffable, encircled with an atmosphere of purity and perfective love. "Though he saw that the virgins in heaven were beautiful, the *wives* were incomparably more beautiful, and went on increasing in beauty evermore." This pre-eminence, of the married to the unmarried, is natural as a flower is superior to its germ. In the following simple lines, written by J. Stanley, we perceive that, from the spiritual plane, (the harmony of attraction,) the Harmonial marriage is anticipated as a possibility —

"O, sweet, responsive, thrilling flame,
That melts our souls in ONE;
O, holy Love! Thy joys proclaim,
Our Heaven on earth begun!

"And shall this *union* find no end?
This *flame* ne'er cease to glow!
Our twin-born souls still closer blend
While ceaseless ages flow!

"O glorious thought! O blissful hope!
O wise and wondrous plan!
The *thought's* too vast for human scope
The hope's too deep for man!

"Then know, my soul, and be content,
That not e'en death can part,
Congenial souls together blent,
In one great loving heart !"

LECTURE XIII.

DIFFERENT ATTRACTIONS OF DIFFERENT TEMPERAMENTS; OR,
HOW TO AVOID THE TRANSIENT UNION AND SECURE THE
PERMANENT MARRIAGE.

THE doctrine of "temperaments" is not of modern origin. Ancient philosophers and obscure astrologers were considerably acquainted with the existence of *different* material combinations in man's organization, which, more or less, shaped his disposition and determined his power. Several Egyptian, Chaldean, and Grecian physicians have left to the world their observations and experiments upon human nature, relative to the temperaments. But the discovery and statement of the practical importance of the "temperaments," is altogether of modern date.

With a delight well-nigh ineffable, do we acknowledge the nineteenth century to be under profound and grateful obligations to Gall, and Spurzhiem, and Combe, and Fowler, and to several industrious scholars of their school, not only for exercising their Samsonian energies in *slaying* mighty errors and hoary-headed superstitions, but, more especially, for the practical presentation of world-revolutionizing "Facts," associated with Nature's own immutable Principles.

The doctrine of Temperaments is legitimately a branch of physiology. Yet, it seems to me, there is no such possibility as its detachment from *psychology*, or phrenology—the science and study of mind.

All observers of human nature at once perceive the exquis-

itely minute and countless relations subsisting between the body and the soul. And it is seen that we must study the *shape* and *size* of the *body* below, as well as the *shape* and *size* of the *head* above, to ascertain the *real* character and power of the otherwise invisible and occult principle, which constitutes a living human being. Mind is manifestly influenced, and incipiently moulded, by the various combinations of matter in the enveloping organism. We may say, in truth, that the body is an *outward* expression of the inward mind—that, they mutually influence, depend upon, and express each other. Shakspeare remarks :

“We’re not ourselves,
When nature, being oppressed, commands the mind
To suffer with the body.”

The philosophy of Temperaments is healthily and beautifully practical. By way of definition I would say, that temperament is the FORM of mental attraction. The attractions of Love and Intellect and Wisdom *are expressed only through Temperament*. In short, without temperaments, the soul would be inexpressible. You will recollect our proposition, that the *essential* principles of all souls are the same ; no intrinsic, radical *difference* between men ; that Nature is just, democratic, impartial to her children. How, then, can we explain the innumerable *varieties* among the earth’s inhabitants ? To this question I have replied, thus : there are *two* causes capable of explaining human dissimilarities—first, a disproportion in the *quantity* of the spiritual essence in men—second, different arrangements, or combinations of the same component atoms, producing what I term “different Temperaments.”

According to the arrangement or relation of these temperaments, to each other in man, the *mind* will make its manifestations. By aid of comparison, you may see that Temperament *determines* the form of the expression of the plastic mental

principle—just as the engine fixes and gives form of action to the indwelling steam-power. But it is good news that these forms of expressions are subject to modification by cultivation or habitudes of mind.

These temperaments, by the ancients, were termed “Humors”—divided into *dry* and *moist*. Some theologically attributed their existence to the predominance of spiritual influence, good or evil, according to the *character* of the individual; others, less superstitious and more metaphysical, accounted for them astrologically—that different stars in the heavens, in different conjunctions at the *birth* of a mortal, produced and fatally *fixed* the differences of human dispositions and destinations.

Aristotle, a fine student of Nature, taught the existence of four “humors” in the body. Each, he said, is provided with a central seat of organic government: first, the *Choleric*—located in the liver; second, the *Melancholic*—centred in the spleen; third, the *Phlegmatic*—having its place in the head; fourth, the *Sanguine*—seated in the heart.

Modern phenologists seem to have followed, to an unwarrantable extent, the suggestions and classifications of the ancients. Temperaments, they say, “denote certain states or conditions of the body; or, the relative activity of particular classes of the corporeal organs.” Although limited in this, yet they have rendered ineffable service to mankind—by pointing practically out the *dependence* of mind upon temperament; by showing, philosophically, how and when the soul loses or gains in purity and power. But the “nervous, bilious, sanguine, and lymphatic” programme of temperaments has an odor about it irresistibly reminding one of the age of Astrology—of the days when “humors” and “Vapors” were suggested by Aristotle—when the doctrine of demoniac influence was accepted as gospel truth by the greatest intellects.

I say this, however, in no mood of disparagement to the devel-

opments of modern phrenological schools. On the contrary, the true import is: that all human investigation has a certain parallelism or resemblance through all eras of the world—implying the *identity* of all principles; and indicating not less the *progress* which man makes in the “Science of Explanation”—as he passes, from the Theological and Metaphysical, to the Scientific planes of mental development and discovery. The human mind approaches the true region of *natural* causes (of all visible effects) very gradually, as a child progresses toward maturity. Because such is the immutable order of Nature—sensation before thinking; creeping before walking; crying before language; swearing before culture; superstition before intellectual observation; and experience before Wisdom. We will not complain, therefore, even if we do find, in the classifications of modern schools, the foot-prints of past error, and the vestiges of oriental imperfection.

By virtue of careful interior searchings, I have just discovered the existence, among men, of seven radical individual Temperaments. I will describe them, as they occur, in their natural order—commencing at the basis, as a tree grows, improving as it advances. The reader will, therefore, begin the scale, contrary to custom, at the bottom-line, which, in nature, is the order of growth—the inferior first and lowest.

7. The Harmonial.
6. The Spiritual.
5. The Mental.
4. The Muscular.
3. The Motive.
2. The Sensitive.
1. The Nutritive.

The different attractions of the different temperaments are important studies—more especially, when viewed in connection with human marriage and consequent parentage.

First : The Nutritive is first and lowest. All organic life begins with, and is elaborated through, this temperament. The heart, with its multiform appendages, is the first organ formed in the animal economy. Thence proceed arteries and veins innumerable ; going from this organ to the minutest ramifications of the circumference. Through these channels appropriate matter is conveyed ; and, with the beautiful precision of *attraction*, deposited here and there for the completion of the body.

The Nutritive temperament, also, superintends the subsequent development of all the organs—carefully and tenderly, as a parent of love, supplying them with the proper means of growth and perfection. Therefore, this temperament rests upon and embraces all the internal organs—heart, lungs, spleen, liver, kidneys, the entire digestive apparatus, and all the functions of vitality. The endless chain of vital processes—the links of which are *absorption, circulation, secretion, digestion, respiration*, and *reproduction*—is hung gracefully about the neck of this temperament. Every kind of fish, several lower animals, the sloth especially, and certain human beings, are illustrations.

Second : The Sensitive temperament comes next in the animal economy. There can be no independent formation without sensation. We supply our organs with food only because we feel the *sensation* of hunger. Immediately after the formation of the heart, there comes into being a *nervous* system ; which commences from the circumference and proceeds toward the centre ; and becomes the framework and basis of the Sensitive temperament. It gives sensibility to the various parts of the body ; and renders those parts individual and discriminating. For example : the eye hath one sensation, the ear another, the tongue another, and so of all the internal organs—in accordance with which, each part and organ hath its own individualized needs, attractions, and supplies.

The Sensitive temperament, therefore, is based upon and

embraces the entire nervous system; which system is composed of brain, the cranial nerves, spinal cord, the spinal nerves, and the sympathetic nerve. These, all, are telegraphic wires in the body—conducting the life-principle from the brain through all parts of the organism, and the results thereof back again, faithfully and beautifully as the reciprocal workings of love and wisdom in the constitution of Nature.

Third: The Motive temperament comes next. As soon as *sensation* is organized and its functions established, then are manifested the *agents* of motion and of power. These agents make their appearance in the shape, and with the title, of bones, sinews, tendons, ligaments, membranes, and a variety of less visible connections. In several forest animals this temperament preponderates over the nutritive and sensitive. For example: see the antelope, the zebra, the reindeer, and the domestic greyhound.

Fourth: The Muscular temperament next appears on the scale. The muscles are not so legitimately and exclusively *the agents of motion* as philosophers have supposed. Because a certain effect is never seen *separate* from a certain cause, it does not therefore become legitimate to conclude, that the cause is made to produce that effect alone: for the cause may contain various other properties, not so easily determined. Thus of man's muscular system—informing of the mind which moves it.

The bones constitute the frame-work of the human temple; but the *muscles*, also timbers in the house, are quite unlike the former in property and function. There are in man two hundred and forty-eight bones; and more than four hundred muscles. Male and female, or positive and negative, muscles are everywhere seen. First, those nearest the surface; second, those nearest the bone. Physicians term them: the “superficial” and the “deep seated.” Many quadrupeds possess this temperament stronger than the nutritive, sensitive, or motive.

For example: witness the *bull* among dogs, and the *bull* among cows, the ox, the tiger, panther, hyena, the bear, elephant, and the lion. The lion shows its preponderance in the *breadth* and *height* of his shoulders, in the thunders of his voice; and not less in the prodigious power he so easily exercises upon other tenants of the wilderness and mountains.

Fifth: The Mental temperament comes next on the scale. It is a common temperament to both animals and man. It arises from, and therefore belongs exclusively to, the brain. The brain has two departments. The larger portion, *the cerebrum*, is composed of a whitish substance; and the lesser part, *the cerebellum*, of a grayish matter; the whole having a border of differently-colored material. It is a compound of nervous elements; full of glands, or infinitesimal galvanic centres. Internally, it is fibrous and nervous; externally, soft and gelatinous. More than seven times as much blood is sent to the brain as to any other portion of the system.

The human Brain is at once the mystery and the master of the world. It is a wonderful magnet—drawing, without thinking, the circumambient life of the globe to itself—a factory, so to speak, wherein is manufactured and individualized *sensation, thought, motion, memory*: all in man's nature which is simple, beautiful, complicate, sublime.

Sixth: The Spiritual temperament comes next. We now depart from the animal world, and hold converse only with the human. The brain is now seen to be in three departments. Behind is the empire of Love; Knowledge reigns in front; between and above these is Wisdom. This temperament separates the human from the animal world. We may find, among animals, the Mental temperament—that is, *knowing* faculties; but the Wisdom faculties, the spiritual temperament, is man's alone. It allies him to the angel world.

Man's love of the Beautiful—of the civil, tender, elegant, and

sublime—testifies unmistakably of the existence of this temperament. It is unobtrusive and internal; is the last coronation of mind; hence, is rarely manifested in its purity. Yet it *lives* and *works*, more or less visibly, in all men.

For example: Man, in physical comfort and luxury, was once *far beneath* the polar bear. While he was cold and naked, the bear was folded in a rich and warm garment of fur. But man, feeling the promptings of this latent temperament, not only clothed himself in luxury, but built great beautiful mansions. The bear remains, in everything, exactly where it was in the beginning: but Man! Who can *compute the multiform degrees* of his past progressions?

This temperament gives elevation and dignity, *love* of improvement and refinement, *attraction* toward poetry, music, and spiritual religion. In its *first* manifestations, it suggests yearnings for external splendors—beautiful houses and furniture, pleasure-grounds, ornamental painting, fashionable elegances, and refined manners. As the influence of this temperament unfolds and spreads outwardly, it admires the Beautiful in Nature—landscapes, cascades, flowers, mountains, oceans: and delights in witnessing “the untied winds”—

“Take the ruffian billows by the top,
Curling their monstrous heads, and hanging them,
With deafening clamors, in the slippery clouds.”

It is this temperament which draws “the line of demarcation” between the human kingdom and all the worlds below. In vain we might search among the innumerable generations of *hyenas* for a Homer, a Milton, or a Patrick Henry. Richly, clad bears, long before man in the world, can refer us to no Lord Bacon or Byron, to no democratic Burns. Neither can the family of cows refer us to a Correggio, to a Canova, or a Chalmers. Lofty thought and chaste expression, all the wide world

through, indicate the spiritual temperament. But, in this age, it is particularly exhibited in the physical refinements of art—in all the civilities, which distinguish the cultured man from animals, and from the world's lower inhabitants.

Seventh : The Harmonial temperament, highest on the scale, is seen in the equilibrium, the accord, between the subordinate functions and the mental faculties. In this we find *all the temperaments equally mixed*; and progressively elevated in the order of development. It is concrete—a *compendium*—the blooming out! For permanent harmony between Love, Will, and Wisdom—for the pathway to true greatness and a happiness above the world—for *real genius* and consistency of character—this temperament, in due relation to all its predecessors, should be steadily and energetically sought. Let it not be supposed that the *harmonial* temperament is altogether confined to an harmonious mentality. On the contrary, it means a *balance* of body and soul—rendering the individual musical as a divine harp, his life the melody of a golden land—an equilibrium, a unity, between the elements of Love and the attributes of Wisdom: embracing all the ascending and expanding excellences of the temperaments which precede it in nature's scale.

I have now concluded the general description. You will observe that there are seven radical Temperaments common to all men. Among all races the six are, more or less, exhibited in character and habits. The seventh is rarely, if ever perfectly, seen: it is a temperament of the *future* in this world. Yet, in different ages, we behold now and then, close proximations to this superior condition.

These seven radical or absolute Temperaments are susceptible of five thousand and forty *different, separate* combinations. These changes, as you perceive, *do not include* modifications: only the *number of different positions*, which the temperaments

may be made to assume, in relation to each other. There are, therefore, five thousand and forty distinct individual temperaments in the world.

Let the idea be now firmly lodged that the law of sexuality, that male and female, pervades and regulates all these temperaments. What do you mean by this?

Answer: That the *same* temperament is *differently toned* in the opposite sex. Example: a muscular temperament is positive in a man, but negative in a woman.

What do you mean by *positive* and *negative*? Do you mean that a positive is *stronger* than a negative?

Nay: these words are used to express a difference in the *kink*, not in the degree, of power. Example: we can not say that one side of the heart is superior in strength to the other; yet one is positive, the other negative—that is, equal in power, but different in the kind of influence they exert upon each other. All laws have three actions—viz.: *lefthanded*, *right-handed*, and *transitional*. In other words—negative, positive, and passive; or female, male, and neutral. Therefore, let it be remembered that each Temperament has *three*, and *only* three, natural subdivisions or expressions: Positive—Passive—Negative. The anthropologist may greatly enhance his knowledge by observing the three-fold manifestation of law. These triple conditions underlie all life, and control, more or less obviously, its subsequent unfoldings. If one holds this key firmly, and uses it wisely, it will unlock all phenomena.

I have said that the *attractions of love* are expressed only through temperament—which is, *that temperament is a medium of revelation to the world of the hidden individual's character and power*. Hence, to find out man as he is, we are obliged to read in the Bible of Temperaments. But these temperaments never appear alone. They are always compounded: and seen in divers combinations and relations. Yet, in almost all per-

sons, *one* out of the seven is likely to dominate, and hold dominion, with slight modification, over all the sub-temperaments.

In order that your judgments may know them, I will briefly exhibit each form in human nature.



LOWEST OF THE NUTRITIVE TYPE.

I. The Nutritive temperament, when positively preponderating over all the others, is indicated by *large vital* organs; an abundance of physical heat and moisture: the abdomen is plethoric and well developed; the lungs are large and robust; loud, but stifled voice; short, regularly set teeth; fullness of the face and neck; chesnut or brown hair; and blue or light gray eyes. The base of the brain is mainly exercised. The diagram represents a primary type, belonging to this class.

Character is expressed through a love of luxurious living upon the labor of others; fondness only for moderate out-door exercise; desires animal food, with stimulating drinks; needs

but little intellectual entertainment; lives in general on the polygamic plane of conjugal attraction. Examples are seen, somewhat modified however, in such as *Daniel Lambert*, and, perhaps, in Shakspeare's —

“Justice,

With fair round belly, with fat capon lined ;”

or, the comfortable aldermen of certain large cities.



THE SENSUOUS TEMPERAMENT.

II. The Sensitive or Sensuous temperament, when preponderating, is indicated by large tender bones and vital organs. The body is plump; the flesh is infirm or flabby; skin is rough yet sensitive, and easily defaced; the voice at times is weak; the features are rather broad and coarse; the hair is sandy or black; and the eyes of a watery blue or mixed. The person is seldom healthy. But more of the base of the brain is regularly exercised.

Character is expressed through the nervous system and the

senses. It is not always hasty, but angular; orderly and tender, mainly, through impulse. The person lives, like the nutritive, in the physical; but has more quickness of perception; is witty at times and musical; with a variety of energetic desires. Is impatient, selfish, passionate; remembers supposed and actual wrongs; is proud, jealous, and revengeful; but loves a few friends, and children exceedingly. Many animals have this temperament very largely developed; not less with certain races of men. Turks, Malays, Tartars, Algerines, Spaniards, Moors, and several tribes of Africans, are examples. The above diagram gives a general idea of this temperament.



THE MOTIVE TEMPERAMENT.

III. The Motive temperament, when preponderating, is indicated by a robust aspect; prominent nose, and high cheek-bones; large features; harsh and resolute expression; a brown or red face; strong, quick, awkward movements; coarse, long,

sandy, short, or red hair; brown teeth and nails; with an unpleasant breath. This temperament is copper. The brain is more vigorously exercised.

Character is expressed in fondness for outdoor sports and occupations. The person has strong, almost uncontrollable desires; and much energy; is resolute, inventive, impetuous; variable in friendship; inclined to frequent changes in outer associations; is omnigamic in attractions; and is fond of travelling on both sea and land. This temperament is measurably exhibited in several tribes of North American Indians.



THE MUSCULAR TEMPERAMENT.

IV. The Muscular temperament, when preponderating, is indicated by large bones and closely-set muscles; a steady pulse; prominent features, and rigidity of expression; abundance of brown or black hair; dark skin and penetrative eyes; well-proportioned, broad, deep shoulders; a stout, square, firm *build*—

resembling an old fortress, or ship; a large supply of arterial blood; and all the evidences of strength and endurance. This temperament is iron. *The brain is more used*; presenting deeper, thicker convolutions—resembling the rope-like wrinkles on an ox's neck.

Character is expressed in the shape of energy; a power to overcome obstacles. The person is invariable in purpose; straightforward and downright in action; moves, walks, talks, attends to business, in a forcible manner; has a good practical intellect; an excellent memory; is *intellectually* sympathetic and *thoughtfully* tender; strongly inclined to conservatism in leading ideas; rigid in habits; unbending in convictions; disposed to dogmatism; and, if inclined to progression, is more slow than sure. With slight modifications, we may study John Randolph as an example. His very thoughts were muscular; and pressed heavily upon their purposes. Daniel Webster, also; whose great muscular thoughts, like ocean's mighty waves, sometimes apparently upheld, on their broad bosom, the Ship of our liberty-born and slavery-sustaining Constitution. And Thomas Carlisle, of England, whose strength of mental-muscle is equal to all our modern schools of Thought! H. B. Stowe, and the entire Beecher family—N. P. Tallmadge, and Edwin Forrest—represent this temperament.

V. The Mental temperament, when preponderating, is indicated by a somewhat slim, tall person; with long, small bones; inclined to weak lungs; mild, modest, earnest, intellectual expression; with a look of thought-born sympathy for man. This temperament is *platinum*, with iron in it—giving the brain a full development fore and aft.

Character is expressed in fondness for *solid* branches of learning; the actual sciences. The person is uniformly self-reliant; is cool, calculating; fond of hard, continuous thinking; is con-

scientious and uncompromising; has little inclination for outdoor employment; enjoys generally only mental entertainment; is fond of conversation; and philosophizes on nearly all he sees and feels.



THE MENTAL TEMPERAMENT.

Examples are numerous in Scotland, England, and Germany. We have, also, illustrations at home. Jonathan Edwards, the divine, was an example. Horace Greeley is another. Dr. Hawes, of Hartford, indicates this temperament strongly. When the clods of the valley shall have closed upon all that is mortal in this minister, the people will remember him, at least, as one who never moved a single inch from the line of his convictions. Samuel Colt, of Hartford, is a representative of this temperament; with an important side-modification. This is the man who undertakes seemingly *impossible* things; and he knows no failure. He is himself a "patent revolver," is always loaded,

and ready for action. By his mental magic wand, he converts labor into pistols, pistols into dollars, dollars into dykes, and dykes into benefits both local and general. We might refer, for further illustration, to William Lloyd Garrison, to Henry C. Wright, and to Joseph Barker—men, well known in America—being cordially loved, and hated not less, for their unweariable exertions in behalf of what they see to be Truth and feel to be Liberty.

Professor Bush, editor of the N. C. Repository, is a good illustration of this temperament combined with the spiritual. In this connection, I am sure, the reader will allow a brief digression, permitting me to reply to certain interrogatories, frequently made in certain circles, respecting this gentleman, such as—“What is Professor George Bush about?” “Is he doing anything toward reform?” With grateful emotions, I reply—

This thoughtful and vigorous man is still in the field of Reform. He has too much native talent and independence of character to become the absolute sectarian or permanent bigot. My readers will be pleased to learn that this gentleman is now (i. e., some months since, in his publication) engaged in discussing the “Priesthood and the Kingship”—the divine appointments of which he denies. This is a real reform in the *modern* theological world; though the primitive Disciples and Quakers advocated the same doctrine.

But his brethren, in the New Church, are his opponents. Among them he is a real Martin Luther—bold, firm, conscientious, reformatory. He says, in his *August* number of the *Repository* (1853), “We have over and over again admitted and affirmed the existence of a priestly function, though we have denied, and still deny, that this function is to be exercised by an order of men permanently distinct from the laity.” To which denial harmonial minds heartily respond a thousand times, AMEN !

Professor Bush, with his mental and semi-spiritual tempera-

ments, is characteristically gentle with his opponents. He says—"for sudden changes we are no advocates. We have too correct a conception of the genius of the New Church teaching on this head, to think of urging abrupt and violent innovations for which the states of men are not prepared. We know very well that at the present moment they are *not* prepared to forego a system to which they have been habituated, and therefore we do not urge it. We would have *changes* introduced neither further nor faster than the firm and intelligent convictions of New-Church receivers shall call for them. But we do not feel ourselves on this account precluded from broaching important principles. We hold that *it is never too early to give utterance to reformatory ideas.*" To which also we respond, AMEN !

We have a certain confidence in the mental capacity, courage, and positiveness of this Reformer, and can not but entertain the belief, based upon a strong desire, that he will succeed in overthrowing the priesthood-and-kingship predisposition of New-Church organization. The ministerial function is a sacred reality. But they are truly ministers and teachers who feel the "high calling," not from worldly considerations; but from celestial circles of divine administration and government, or from the inward sources of pure intuition and reason. Salaried clergymen, to a great degree, are immorally situated. Priests separate themselves from common men. They have divided men into factions, and sacrificed human interests to the upbuilding of proscriptive institutions. Shall we say—"They know not what they do"? They teach men to hate those whom God is imagined to hate, and to dread free thought and free action, as disloyalty to priesthoods and churches. They can not *be* and *do* what they would when entering upon their mission; and, at last, they *lose the moral courage to preach a new doctrine*, or to advocate an unpopular principle of reformation, lest their paymasters discharge them upon the wide world

without food or raiment. George Bush! we bid you go forward with the good and needful work of priest-and-king-extermination. *Nil desperandum*; Victory is certain.



THE SPIRITUAL TEMPERAMENT.

VI. The Spiritual temperament, when preponderating, is indicated by slenderness of proportion; moderate stature; light sandy or auburn hair; thin, fair skin; light blue, or brown, eyes; regular features; a somewhat round figure; a sprightly, graceful manner; and agreeable address; and by a soft, musical, persuasive voice.

The *character* of this temperament is already described. This corresponds to *silver*. The brain is exercised mainly in the superior faculties. Ralph Waldo Emerson, Wendell Phillips, Anna Cora Mowatt, are examples. This temperament is positive in Lucretia Mott of Philadelphia; negative, in Mrs. Sigourney of Hartford; and balanced, equally, with the men-

tal, in Lydia Maria Child of New York. This latter remark is true of Robert Owen, of England; with the addition of the *positive* mental, and the muscular.



THE HARMONIAL TEMPERAMENT.

VII. The Harmonial temperament, when preponderating, is indicated by a well-proportioned body and a harmonious soul; a fair, clear, delicate skin; harmonious, but impressive features; a moderate supply of plastic and sweetly smelling flesh; a steady, composed deportment; being, in its highest perfection, every way beautiful to gaze upon. This is the *golden* temperament. The brain is uniformly exercised; or, is capable of entertaining ideas in all departments. The above diagram does not justly represent this temperament—yet, in outline, is accurate enough to impart the desired impression.

Examples appear, to some extent, in such as Fenelon, Fourier, George Herbert, Greaves, and A. Bronson Alcott, of Boston.

Mr. Alcott's organization is favorable to the exhibition of this temperament. Although overflowing at times with great high truths, and well-qualified to utter them in conversation, yet is he altogether too abstract and impracticable for this *mental, muscular, nutritive* century. The reason of his inadaptedness is, that his *motive* and *muscular* temperaments, instead of being *positive* and forcible, are *negative*, leading to retirement and femininity. Notwithstanding his nature is keyed to a high note, still it is not harmonial.

There is, perhaps, a man nowhere more painfully misinterpreted; and yet he is not, like differently-tempered reformers, exposed to public vituperation. His inward nature is rich and regal—a singular compound of philosopher, sage, and seer. I report him to be “effeminate”—what do I mean? Is he too fine? or, the world too coarse? The owner of the world *is not* the proprietor of Mr. Alcott! He is a personation—of what? Flesh and blood encompass him, but his quickening Genius moulds them into types of heavenly Beauty. The world is blind to its interests! I am not mistaken. My proof is: its neglect of Mr. Alcott's power to tempt forth, by appropriate questions in conversation, the deeply-cherished sentiments and hidden genius of little children and youth. He is a spirit-culturist—is practical only in the spiritual. But to the earth-worker and store-keeper he seems to be neither solid nor fluid; and yet, in the deep retirement of his hallowed being, he finds a Faith unshakened in that which may unfold from man the Divine image.

These seven temperaments are seldom found, in any one person, progressively unfolded. As they are susceptible of five thousand and forty *different* changes, or relations to each other, *without the least modification*, they, therefore, give us a full revelation of all the radical absolute varieties of character in

the world. But when, in addition to this, we calculate the almost *infinite permutations* of which these seven temperaments are susceptible—under the title of “Negative,” “Passive,” and “Positive” conditions—our astonishment becomes well-nigh insupportable. By careful computation, we ascertain that the *negative, passive, and positive modifications* amount to fifty-one quintillions, ninety quadrillions, nine hundred and forty-two trillions, one hundred and seventy-one billions, seven hundred and nine millions, four hundred and forty thousand ! There are, therefore, this enormous number of *different shades of character*, and different forms of attractions, in this great universe. Each shade, giving rise to *an independent* attraction, becomes the *germ of a new society* in the spiritual world. (The twelve grand societies, mentioned in my earlier volumes, are infinitely subdivided.) Hence, as you observe, the circumvolutions of the Attractions of Temperaments, exceed, in their number and variety, all human comprehension.

By giving considerable latitude to time—taking every seven centuries together in our estimate—we find born *an equal number* of males and females. But, taking one century by itself, owing to superficial causes, *one sex greatly out-numbers* the other. And yet, what is very remarkable, every generation furnishes an equilibrium of marrying and marriageable souls of both sexes. This statements, then, excludes from the marriage relation all childhood, and all who, from accident of birth or subsequent misfortune, are inadequate to comply with the demands of the conjugal and parental loves. (These unfortunates must abide Nature's decision, and find their rest in her laws ; which will bring to them, ultimately, full and appropriate satisfaction.)

We come now to the practical question : “ *How can men and women* (those now married, and those to be) *avoid the transient*

and secure the permanent in marriage?" Again I will say, to begin with, that the only motives which should actuate to marriage, are its three grand uses—FIRST: *To develop the body.* SECOND: *To develop the soul.* THIRD: *To perpetuate and elevate the race.*

Now, taking the civilized world through, there are, at all moments, five thousand and forty males; and the same number of females unmarried. Each is a *half-world*, independently individualized, and remains substantially so till joined to its counterpart in *true* marriage. To bring the right hemispheres together—to secure individual harmony and social elevation through the marriage relation—to reform and unite the world through the laws of Parentage—is now the great work of all men.

The Law of true Marriage is, therefore, the law which the world most needs. The world may exclaim "Eureka!"—I think it is found. Let me attempt an explanation:

There are six temperaments, more or less apparent, differently combined in each man and woman—the Nutritive, Sensitive, Motive, Muscular, Mental, Spiritual. The last, in some persons, is first and weakest; in others, it may appear centrally; in still others, we find it strongest; and so on, *ad infinitum*, the six temperaments appearing in different relations until the variety surpasses all comprehension.

But there is an *essential principle* always to be observed and practised upon—viz.: that no temperaments can matrimonially harmonize, *except the central ones be positively and negatively united*—that is, the middle two of the six attractions. *This is the law of true marriage.* These *central temperaments* are the *axis* on which the soul revolves; its grand pivotal attractions! The marriage "knot"—superior to the handiwork of either church or state—can be *tied* only by the pivotal temperaments. (I speak now in reference to *happiness* in marriage, and to the production of *good* children, without providing for the perma-

ment union.) *Transient* marriages are *good*, in themselves considered, and should be made *useful* to the world. It is a law of nature, that *all the lower temperaments*, without implying impurity, will suggest and demand transient marriages—because, manifestly, they are essentially *bigamic*, *polygamic*, and *omnigamic* in their attractions. Nevertheless, the Law of true Marriage is as applicable to them as it is to any of the higher phases—viz.: THE UNION OF THE TWO CENTRAL TEMPERAMENTS. And those intending to enter this relation, as well as the already married, should study and apply this sovereign and eternal Principle.

In estimating temperament, we should begin at the lowest and weakest, and go up the scale, thus—least, less, little; much, more, most.

If this law be but reasonably understood and practised, we would soon hear words of harmony in our homes. Example: At a fancy ball, as you remember, the fascinating feminine, Miss Brocade, was first discovered by the extremistic and intellectual Mr. Patchouly. In due time the twain were *wedded*; in due time, also, they were *unhappy*. Of this unhappiness I do not complain; it would be nothing less than profanity to murmur; because it came from the self-integrity of Nature's laws. Let us examine this case.

Mr. Patchouly was organized on this plan — And Miss Brocade was organized on this —

6. Most	Mental.	6. Most	Sensitive.
5. More	Motive.	5. More	Mental.
4. Much	Muscular.	4. Much	Spiritual.
3. Little	Spiritual.	3. Little	Motive.
2. Less	Nutritive.	2. Less	Nutritive
1. Least	Sensitive.	1. Least	Muscular.

Her *central* temperaments were motive and spiritual; his, spiritual and muscular. The side-temperaments do not much concern us; because, if the central temperaments of a woman-na-

ture be but married to the corresponding attractions in the nature of a man, we may then rest assured that, by means of reasonable efforts at harmony in outer things, both the *sub* and *super* temperaments will come gradually into accord with the central attraction, and the two may blend into one inseparable whole. The exact philosophy of this temperamental or matrimonial *unity*, between a man and a woman, is simply this: when a man's two *central* temperaments meet their correspondents in the female spirit, they instantly feel attracted, and form a magnetic circle; the atoms of each interpenetrating and permeating the other, *negative clinging to positive*, and vice versa, as seen illustrated by the common magnet.

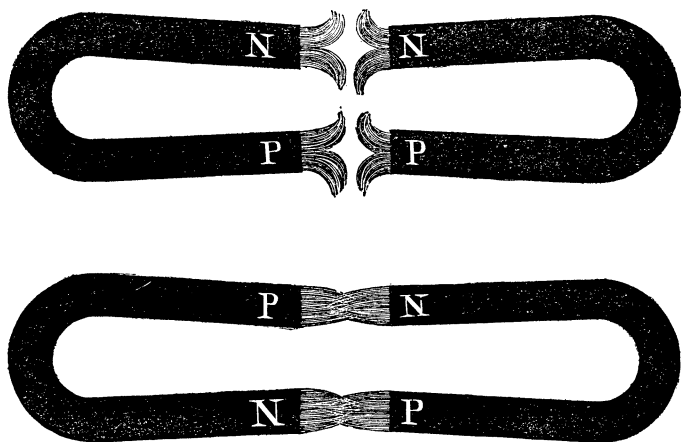


ILLUSTRATION BY PERMANENT MAGNETS.

Explanation. P—Positive. N—Negative. If magnetic poles of like nature be placed in juxtaposition, say two positives or two negatives, they instantly repel, while poles of opposite denomination immediately attract each other, as seen above. This is what I mean by affirming that *opposites* only can harmoniously conjugate. In this sense, opposites alone are *apposites*.

If Miss Brocade, as a woman, had but possessed *central* temperamental attractions answerable to and identical with Mr. Patchouly's attractions—if this pair had only had two of the

seven in the *same central* relation, (*say two mentals and two musculars*); or, if they had a knowledge of and were faithful in applying the harmonial principles, whereby the discordant temperaments can be changed into central harmony—then, certainly and inevitably, they would have found *kindred* sympathies, holding each in the other's arms of Love, invulnerable to any superficial causes of alienation.

It is an immutable Law, then, that the *dual central temperaments* must be made to meet their corresponding mates, else there is no natural true union. Without this spiritually-magnetic conjunction, even an harmonious transient union is impossible. All marriages, *without this central magnetic tie*, begin in mistakes and circumstantialisms; and end, too surely and absolutely, either in active suffering or stoical indifference. In either result, the experience is a sad admonition to them and to the world not less, *to go and sin no more!*

Having, as I think, divulged the *science* of forming the true conjugal alliance, I leave the application of the regulating principle to each true soul. The Principle is *equally applicable to each* of the seven degrees of marriage; because, *being an eternal law*, it regulates both the transient and the permanent relation. I will show this in my next discourse.

The natural *promise* of permanent union—of marriage for eternity—is *first* made, by the soul, on the Spiritual plane. *But there can be no promise*—no, not even the shadow of a promise of inseparable unity—*without a conjunction of the central temperaments*. Secure ye *first*, therefore, this basis to the conjugal “kingdom of heaven within you,” and all the higher results will naturally follow.

The human type is capable of indefinite improvement—not alteration—by intermarriage or hybridation. This law which obtains so unmistakably in the lower planes of animation, is

quite imperious among mankind. The consequences flowing from a wrong relation of temperaments, even in the animal world, are too conspicuous to escape intelligent observation. B. J. Harvey, in a letter to the *Country Gentleman*, giving his experience in sheep husbandry, says—

“The greatest error that I committed, or that any wool-grower can commit, is the disposing of some of the best ewes of the flock. “If the admonition contained in this brief paragraph were universally heeded by the farmers throughout the country, it would work a greater improvement in the general character of the stock, than all that foreign importations can accomplish without it.

“We do not under-estimate the value of blood.—But what makes the blood? Is it not the judicious and continued interbreeding of the best animals that can be selected? And no blood is exempt from rapid deterioration where the rule which has created it is reversed. Take almost any stock, keep the very best of the young, feed them well, and take good care of them, and in a few generations they will produce a tolerably fair breed of animals. Take the finest Durhams, Ayrshires, or Devons, kill all the good calves, and half starve, and half freeze the poorer ones which are kept, and in a few generations all the excellences of the breed will be lost. The same kind of management will ruin a flock of well-selected South-down or Merino sheep, or change the purest Suffolk swine completely to the reindeer or land-shark breed.

“Let farmers resist the powerful temptation of the big prices with which the butcher backs up his soft persuasion to transfer to his cart the best calf, the best pig, the best lamb, and they will find the penny sacrificed, a pound earned. Thousands of dollars are frequently expended to bring across the ocean, animals not so good as a hundredth part of the amount would purchase before slaughter, from the shambles at home. Let all

our farmers keep their best young animals, feed them bountifully, care for them kindly, and good breeds can be found in every pasture and every barn."

Twenty pages might be devoted profitably to a consideration of this doctrine—especially, when elevated from the world of organs to the sphere of spirit reproduction which is proper to man. I would not measure man by his inferiors. But this law of improvement through intermarriage, or by the right relation of temperaments, is revealed in the habits of unreasoning animals. Why not obey it ourselves?

"To suppose," says "Types of Mankind" page 79, "that all men originated from Adam and Eve is to assume that the order of creation has been changed in the course of historical times, and to give to the Mosaic record a meaning that it was never intended to have. On that ground we would particularly insist upon the propriety of considering Genesis as chiefly relating to the history of the white race, with special reference to the history of the Jews."

This publication—save a brace of unwarrantable conclusions respecting the African type, calculated to degrade the negro and endorse the slave system—is a *great legacy* to thinking, progressive souls. On page 78 we read: "The circumstance that wherever we find a human race naturally circumscribed, it is connected in its limitation, with what we call, in natural history, a zoological and botanical province—that is to say, with the natural limitations of a particular association of animals and plants—shows most unequivocally the intimate relation existing between mankind and the animal kingdom in their adaptation to the physical world. The Arctic race of men, covering a treeless region near the Arctics in Europe, Asia, and America, is circumscribed, in the three continents, within limits very similar to those occupied by that particular combination of animals which are peculiar to the same tracts of land and sea.

“The region inhabited by the Mongolian race is also a natural zoological province, covered by a combination of animals naturally circumscribed within the same regions. The Malay race covers also a natural zoological province. New Holland again constitutes a very peculiar zoological province, in which we have another particular race of men. And it is further remarkable in this connection, that the plants and animals now living on the continent of Africa south of Atlas, within the same range in which the negroes are naturally circumscribed, have a character differing widely from that of the plants and animals of the northern shores of Africa and the valley of Egypt; while the Cape of Good Hope, within the limits inhabited by Hottentots, is characterized by a vegetation and a Fauna equally peculiar, and differing in its features from that over which the African race is spread.

“Such identical circumscriptions between the limits of two series of organized beings so widely differing in men and animals and plants, and so entirely unconnected in point of descent, would, to the mind of the naturalist, amount to a demonstration that they originated together within the districts which they now inhabit. We say that such an accumulation of evidence would amount to demonstration; for, how could it, on the contrary, be supposed that man alone would assume new peculiarities and features so different from his primitive characteristics, whilst the animals and plants circumscribed within the same limits would continue to preserve their natural relations to the Fauna and Flora of other parts of the world?”

A contributor affirms, on pages 375-’6 of this work, that—
“Morton himself has suggested the objection which really holds against his definition; and, for myself, I should prefer the following: SPECIES—*a type, or organic form that is permanent: or, which has remained unchanged under opposite climatic influences for ages.* The Arab, the Egyptian, and the Negro; the

greyhound, the turnspit, and the common wild dog—all of which are represented on monuments of Egypt, four thousand years old, precisely as they now exist in human and canine nature—may be cited as examples.

“It is believed that the series of facts herein embodied, will establish the natural existence of the following degrees of hybridity, namely :

“1. That in which hybrids never reproduce ; in other words, where the mixed progeny begins and ends with the first cross.

“2. That in which the hybrids are incapable of reproducing *inter se*, but multiply by union with the parent-stock.

“3. That in which animals of unquestionably distinct species produce a progeny which is prolific *inter se*.

“4. That which takes place between closely proximate species—among mankind, for example, and among those domestic animals most essential to human wants and happiness : here the prolificacy is unlimited.”

On page 332 we read a valuable statement, bearing on this doctrine of type and temperament. “Another important change is noticed in the relative distribution of animals and plants. In the early history of the earth, the same animals were spread widely over the face of the globe ; nearly the whole earth was covered with water, and a uniform temperature everywhere prevailed ; none but marine animals existed, and there was nothing to prevent a great uniformity of type. In the tertiary era, everything had altered—the earth’s surface was varied with islands and continents, with mountains and valleys, with hills and plains ; the sea, gathered into basins was divided by impassable barriers.”

Attention to the right temperaments and right circumstances under which children should be brought into being—predicated upon pure and correct marriage relations—is manifestly of momentous consequence to the harmonization of fixed human types.

The incoming of *new* and distinct types—that is, the supercession of existing orders of men by higher organal structures—I perceive to be impossible. Nature's tree has yielded the highest form of fruit. But the variety of combinations, the permutations, and the extent of improvement of which existing races are capable, through hybridation and correct cross-marriages, seem to be well-nigh countless and without any perceptible limitations. "The Types of Mankind" is most excellent mainly as a book of historic *data*, of classified observations, and of scientific suggestion. Like Gliddon's and Layard's recent publications, this work opens fresh views of truth, calculated to augment human knowledge and expedite biblical reformation. It is also useful in the direction of temperamental wisdom and conjugal improvement; to which the following lecture is deemed still more suggestive and essential.

LECTURE XIV.

INTERNAL EVIDENCES OF TRUE MARRIAGE; OR, HOW TO AVOID
THE CHILDREN OF BLOOD AND ACCIDENT, AND OBTAIN THE
OFFSPRING OF LOVE AND WISDOM.

MARRIAGE is regulated by a law as scientific and invariable as any other relation in the universe. A practical acquaintance with this law is a safeguard against *experimental* marriage—a strong tower of defence against the commission of early errors in love—the *savior* of the sexes from unutterable anguish and from the weight of sorrows innumerable.

Almost all writers on this question have left the conjugal relation open to the intrusions and insults of blind, passionate, or intellectual experiment. This is our insurmountable objection to the recent earnest effort of Henry C. Wright. He has given the world no practical method. The way is opened to endless experiment. Notwithstanding which, to his fadeless honor and praise be it remembered, he has announced two fundamental laws—First: Attraction as “the *basis*” of marriage.—Second: Culture and “harmony of development” as *the only means* of securing the permanent union.

The first of these important laws he announces on page 119: “My faith rests on the nature of the union itself. Marriage is the *actual* blending of two distinct souls, *attracted* to each other by a power over which neither has control, so long as they remain within the sphere of each other’s attractive force. (See illustration by magnets.) They *know not* how or why they are

thus blended, since it came by no will of their own. As they did not will themselves into this union, they can not will themselves out of it." Here our author divulges the philosophy of the Attraction, and his own unacquaintance not less with the *science* of it; which leaves the conjugal relation defenceless, and exposed to the encroachments of unilluminated impulse and superficial experiment. The fact, that "they know not *how* or *why* they are thus blended"—rendering them as blind and imbecile as two metallic magnets—exposes them to the perpetual assaults of ignorance, and yet more to the caprice of sentimentality. In this respect Henry C. Wright's exposition of the marriage relation is vitally defective and unprofitable.

Perhaps, to a more expanded vision, our developments and expositions may appear to deserve a not less unfavorable criticism. But methinks we have incontrovertibly demonstrated not only the Law of marriage, but the unequivocal *scientific method* whereby two souls may intelligently blend and progress in harmonial union. We, therefore, elevate the institution of marriage superior to arbitrary regulations, and safely beyond adventurous experiment.

The *second* of these important laws, our author discloses on pages 118 and 120:—"I believe that marriage was intended to be an enduring relation between two individuals . . . so long as we wish our marriage union to remain, it will remain. *But its perpetuity depends upon ourselves . . . The power that attracted each to the other must be perpetuated and constantly renewed, or the oneness will cease!*"

This is the greatest and most essential proposition to be found in his volume: the *law of mutual culture* as a means of eternalizing a (primary) transient union! But here again we find a deficiency. He did not reveal the progressive degrees of marriage, nor assert the *spiritual basis as the only true starting-point* from which to commence laying the foundation of the im-

mortal superstructure ; but, instead, denounced all inferior marriages as almost inherently evil, and considered the spiritual union as attainable only through rigid obedience and self-sacrificing discipline.

The law of temperaments, practically applied to the selection of conjugal relations, will prevent false marriages. First, examine your temperamental relation to the *one* for whom you experience a spiritual interest, and then determine whether you can be truly married, or not. Perhaps you may find a *number* with *central* temperaments corresponding to your own ; if so, then your opportunity for forming a beneficial and permanent relation is much greater than most of human kind. But you will not be discouraged, however, nor yield your affection for an individual, even if the temperaments between you do not centralize ; because, by a system of mutual spirit-culture, with conjugal harmony as the end to be accomplished, you may change and transpose your temperaments, till happiness crowns your efforts. In the present constitution of society, there are multifarious barriers between a true and pure association of the sexes. The difficulty in the way of meeting one's counterpart, according to the central attraction of temperament, is very great.

1. The false relation of woman to man.
2. The limited opportunities which most persons have of forming acquaintances.
3. The concealments of character under the garb of fashionable propriety.

These are the prominent causes of many inferior unions. Both sexes frequently find themselves constrained, from external motives, to enter the marriage relation with a latent consciousness of incompatibility. They think they carefully "count the cost ;" and thus resolve to take the risk and responsibility. But they can do neither. Who can assume the re-

sponsibility of *cramping* the soul's development? Who can take the risk of bringing into existence defective children? These effects surely follow in the *wake* of a sexual or circumstantial marriage. Society is covered all over with the fortifications of ignorance—securing, to its component parts or individuals, the causes of fictitious and disastrous marriages.

As a remedy, against the deceptions arising from concealment of character, I present the law of temperaments. No one can conceal the *evidences* of temperament; nor the *character* of which those evidences are unmistakable indices. An intelligent and truly exalted man or woman, during the first thirty minutes' conversation with one of an opposite sex could well nigh infallibly decide the degree of marriage to which they were adapted, if any; and not only so, but the time will come when they could determine, with an accuracy proximating to the precision of a mathematician's demonstration, the general character of their offspring, should they conjugally unite. There need be no *experiment* about it; for the *science* of temperament is absolute. Disparity of caste or fortunes, inequalities in ages or education, need not militate against forming true alliances; only so far, of course, as these causes operate externally as superficial barriers to a proper initial acquaintance.

The custom in certain countries of publicly advertising for connubial counterparts, is a result, in part, of the *falsifications* of society—i. e., the almost impossibility of entering families, and prosecuting an acquaintance, where the true relation might be discovered. There need be no important mistake, however, if the *advertiser* and the *respondent* understood the law of temperaments. Marriage might be as truly scientific as chemistry. But popular marriages bear the same relation to the true philosophy of happiness that the semi-scientific experiments of alchemy sustain to the positive results of modern chemistry—about *as near* to truth and public benefit as old astrology was

to practical astronomy—as modern churchianity to Nature’s universally-templed and sacredly-sphered Religion. That is to say, popular marriages are merely speculations of the unilluminated heart—quite as likely to be wrong as right—and prejudicial to the harmonial progression of mankind.

Are human souls naturally idle? Why do they generally avoid self-examination? How few there are who will consent to look critically and analytically within! THE SOUL, brimful of life, is all there is of *Man*—then, why not be faithful? Did not Saint Augustine give the world an example of self-analysis? Who knows but that the soul, like the diamond in the legend, dims when its possessor betrays the truth? Elevated minds should enter marriage in truth, or not at all. The consequences are too momentous. No one can be false with impunity; the world feels the results, be they good or evil.

It is said that “nothing in love can be premeditated: it is a divine power, that *thinks* and *feels* within us, unswayed by our control.” This is true. But since we must penetrate the secrets of *our own attractions* at last, is not the *candor* which survives such self-inspection worth more than that which precedes it? Are we not more worthy the possession of a soul, when, upon examination, we attune our lives to its pivotal attractions—alike mindful of the *virtue of self-integrity*, and in motives insensible to “what will people say?”

When it is fully known and believed that temperament is a perfect *criterium* to character—that the attractions of the soul are expressed only through the combinations of matter in the body—we shall soon witness a manifestation of more reason and harmony in human relations. Ignorant, but yet money-getting parents sometimes *force* their daughters to *unite* with men of antagonistic temperaments. The consequences (because not knowing how to harmonize) are discontent, misery, despair;

and, perhaps, social disgrace. Yet, by politic and scheming intellects in marriage, the *semblance* of happiness is usually kept steadily before the people; they do not betray themselves to the world, but dissimulate through years of hidden agony.

In a certain splendid mansion, not far from the river's side, we behold an illustration. Just down the emerald lawn, a great tree, graced with the "tendrils of the laughing vine," through whose every leaf and bud the fragrant breezes steal, waves its boughs invitingly, and woos strangers beneath its abundant shade. Near by a sparkling streamlet runs soothingly away, but fails not to intermingle its melancholy music with the sighs and sobs of a stricken soul. Beneath the shade, with brow resting on her hand, sits the victim of parental ignorance and consequent cruelty. She was importuned to wed, by both parents and suitor, till she yielded consent.

Several years have glided by since her mistake (I will not call it *marriage*), and, although bowed down with grief and dissatisfaction, her heart begins to beat youthfully once again, for she has found *one*, to whom, involuntarily, her soul reaches forth its hands, soliciting help and happiness. She loves truly now, and for the first time! What is to be done? Her legal husband is as good as most husbands; but she *can not* love him. It has just been discovered that she really loves a man! Insult and persecution dart their impoisoned arrows at her from every side—saying "O, you wicked thing; guilty of loving *outside* of legal union." The ignorant world condemns her; and she, perceiving no Natural Principle, *condemns* herself. Now she sits at home drooping, like the weeping willow that grows by her parlor-door. Is she at home? She is not—save in the social sense. Even her waiting-maid condemns her; and comes at her bidding, armed with subtle scorn and impudence. Yet she does experience, at times, an inward justification. It would seem that the Law of Love (or God) is more true than time-

sanctified legality. When feeling this, she may say to her enemies—

“Grant that I was *attracted*—

Condemn you me for that his *heart* did love me?
So may you blame some fair and crystal river,
Because some melancholic distracted man
Hath drown'd himself in't.”

But the die is cast! The law of society pronounces her *the wife* of the garrulous, self-complacent, holder of “real estate” (to procure which her parents urged the marriage), and she is constrained to do one of two things—either offend the legal regulation of the day, or else transgress the *central attractions* of her soul. Which of these she should do is your moral business to decide.

There are two temperaments in which the manifestations of life greatly differ. One is material; the other spiritual. In the scale I term them, first, the *nutritive*: second, the *mental*. These differ as to sexual needs; therefore, also, as to gratifications. What is *temperance* in the former, is *extremism* in the latter. The true method of preventing extremism, is: a marriage of the *central temperaments* between a man and a woman, who, in their habits, avoid all the “secondary causes” of conjugal misdirection. We can not legislate upon the reproductive element. No amount of moralizing will stay the legitimate manifestations of love, no more than preaching to a *rill on the hillside* would arrest its passage to the plains below. Extremism must be prevented through *correct* marriage, and such is based on temperamental adaptation. To expound physiological laws, to lay down arbitrary restrictions upon the *expenditure* of the reproductive element, to say that this expression and expenditure must have only *offspring* in view, without providing for its regulation by marriage, is little else than “Love’s labor lost.” It is good to give knowledge on this question; but knowledge is no *certain*

safeguard against extremism. The method is: provide the *law* and the *science* of true marriage, admonish the world to study them and obey, and the reproductive element will have a true and healthy office. The right marriage brings sexual *temperance*; but extremism comes from conjugal misdirection. *To the truly married*, there is no use in saying that "the conditions of the wife are ever to control the passional relation:" for, with the sacredly and spiritually married, *it could not be otherwise*. And equally useless is it to say, *to the falsely married*, that "reproduction is the only object for which the sexual element may be rightfully expended;" for such purity, such nobleness, and such control, *can not* be experienced nor practised by the unholy.

Extremism, as before stated, is a question of temperament. The sexual embrace, like the kiss of truth, is a manifestation of love. But this love, without wisdom, is blind. Hence we should bring such love into the wisest, highest, purest relations by marriage: and never leave the attractions to go unprotected and unguided by wisdom. I propose to accomplish this, *first*, through temperamental harmony; *second*, through a process of harmonial culture between the married. I can behold no other "straight and narrow way" to the conjugal kingdom of heaven on earth. By way of demonstrating the necessity for this marriage reformation, the people should be helped to realize, that a large proportion of civilized marriages, say four tenths, are *sexual*; that, of the remaining six, two are *circumstantial*; one is *intellectual*; one is *religious*; and two are *spiritual*. Sexuality, you perceive, is the predominating motive in civilism. The next motive is love of the familiarities and endearments of home; to be cared for in sickness, and to work for each other's physical subsistence. The next motive is love of *intellectual* companionship, in the opposite sex. The next is, a marriage of duty; because the bible affirms it as God's will that the sexes should unite for reproductive purposes. The next, which

is as yet only equal to the circumstantial motive, is the *spiritual*: the marriage of two souls from the pure attractions of love, free from every adulterous consideration. Mere sexualism forms no motive in a true marriage relation. The twain unite for the best reason, viz.: *because they can not remain asunder*, and still be happy. This brings me directly to the—

INTERNAL EVIDENCES OF TRUE MARRIAGE. Although the science of marriage is beautifully and practically adequate to the reformation of our world, yet it is not to be supposed that many will study it, or be influenced so much by the head in forming conjugal alliances as by the soul's more susceptible inclinations—whose fount is the heart.

Therefore, to provide a way for those who wish to be guided by a less external method, we present a few certain indications that two central temperaments have met; and may harmonize on and yet on, until, by their united progressions, they seize upon one life, one immortality, one heaven!

FIRST: that each finds *rest* in the other—a settled satisfaction, based in the character of the soul; not influenced by external considerations, nor by personal attractiveness. The handsomest physical is sometimes the garment of a deformed and ill-favored mind. You should ask your heart of its attractions, and listen to their testimony, when your vision is closed upon all externals.

SECOND: that your *attractions* toward the soul you unselfishly love, exactly *harmonize* with your Intuitions or reason-principle. If your judgment's verdict does not *coincide* with the verdict of your attractions, then hesitate; for there is something wrong! Perhaps the judgment may itself be at fault—wait and see the truth. *Wisdom can see only*. If Love will but look through Wisdom's eyes, and, looking, sanctions your attractions, you are then certain of a *spiritual* marriage.

THIRD: that the Ideal of each is answered in the other; and continues as the twain advance in years and experience, acquiring thereby different ideals, and more enlarged. If each personifies to the other, upon a long, intimate acquaintance, the *ideal* of conjugal love: this is the most perfect internal evidence. Marriage should never be sought as a legal opportunity to gratify the blood-love attractions. Such are legal modes of committing *rapes* and adulteries. Any embrace, *without mutual love*, is a rape; the same under legal sanction as beyond it. No true, abiding happiness can ever be predicated on motives and means so intrinsically wayward and evanescent. Marriage is pure, proper, and chaste, only when it is sought for purposes already suggested—to satisfy and develop the soul's deepest, purest, highest attractions. With such a motive, *any degree of marriage* will prove a benefit; although merely circumstantial and transient.

But how shall we find, *without the science of the temperaments*, our true companions? How obtain the spiritual union, from which, by careful mutuality of culture, the Harmonially eternal relation can be elaborated? How shall we lay the foundation of the celestial and heavenly temple? There is a method, which, though not the best, but because of "the hardness of your hearts," may be suggested to true souls.

No one mind, when much developed, wishes to submit to arbitrary laws nor to individual standards of judgment. Hence let us remonstrate, for such, against any practice of consulting external opinion, with a view of obeying it instead of internal light. The laws (or attractions) of the soul are the only spirits capable of deciding the question of true marriage. Consulting persons in this or the other sphere, respecting who are or who are not conjugal companions, except so far as the law is concerned and useful to know, is alike deleterious to social harmony and to the development of pure Reason. Consult ever-

more the inward spirit; not the outward body; much less the external testimony of individuals. This counsel is especially important to the supercredulous minds among Mormons and modern Spiritualists. Many have allowed themselves to be disturbed unnecessarily, in their marriage relation, by giving conscientious heed to apocryphal communications. There can be nothing external or arbitrary in truth. Each true unmarried man, therefore, wishing to be a *reformer*, should with all the reason at his command, seek his Ideal wife; and so, also, each true woman her Ideal husband; or, find the adaptations which, through harmonious and mutual culture, will bring out in time from each the other's happy mate! To this IDOL of the soul, to this lofty divine end, let each be true. And if two feel, through attractions, that they have found in each other ideal companions but to which convictions the reason is not quite reconciled, let them reside together, *without physical intercourse*, till they become either *confirmed* in, or disabused of, their supposed internal convictions and affinities. Where there is true love there is true reverence; and where there is reverence there is no impure downward attraction. Hence there is no risk, among principled men and exalted women, in becoming thus intimately acquainted.

It is said that a person's *character* is found out during one winter's acquaintance. Perhaps the unscientific, yet reformatory, classes will apply this method in selecting mates in marriage. After such daily familiarity with each other's habits, they will either acknowledge themselves truly married, before intelligent witnesses, or separate, upon the principle of attraction, to continue the work of discovery. A few months are sufficient to settle the question of congenial temperament, of habits and attractions in general, or the reverse. Physical intercourse is *the least* of all the attractions and endearments of spiritual marriage. Therefore, it is easy for simple-minded, progressive souls to

determine the plane of their marriage by analyzing the *motives* which actuate them toward this relation.

FOURTH: that by detaching your attractions from all the world, and renouncing all your interests in merely outward advantages, you feel irresistibly drawn to the soul of your beloved. Are you, as a woman, *attached* to him without a thought of self? Would you live in joy or in sorrow for his sake? Are you, as a man, *attached* to her without a thought of sexuality? Would you work for her inward development in all things? If so, you are married; if not, you are divorced.

But true attraction is *distinguishable* from the fictitious by the character of its inauguration: whether it comes through the impulse, or the reason, or both. If the first, reason may pronounce against it; if the second, the impulses may pronounce against it; if the latter, then harmony.

The most reliable internal evidence of true attraction is, *an equilibrium of reciprocation*. No soul can truly love either *down* or *up* the scale—but only on a corresponding plane of development. The magnetic tie is formed by the interpenetration of parallel spiritual currents. Hence, as the effect of an immutable law, I affirm that, although the “central temperaments” of two individuals agree perfectly, yet no persons can truly and purely *marry* upon opposite, i. e., upon (inferior and superior) planes of disposition and growth. That is to say, an intellectualist can not conjugate with a sensualist, nor a nutritive with a spiritual temperament; but both male and female, invariably, should experience in general *corresponding motives*, which will surely bring reciprocation, and blend their external interests on the same unbroken plane of attraction.

Therefore, the *absence* of reciprocation, subsequent to a proper acquaintance between parties, is an evidence that the attraction is either downward or upward, and not *parallel and intrinsic*, as it should be, and is, in true marriage. Yet I have

seen instances where love was experienced only on one side, with the semblance of internal reality. Sometimes such "unrequited affection" leads to partial, or complete, insanity: sometimes, to desperation and suicide. The majority of suicides are occasioned by some description of conjugal misdirection. We wonder at the fancy which leads men to join the army. But "disappointment in love" is the predominating reason why thousands of men, young and talented, abandon themselves to the perils and penalties of war. And there are, silently drooping into despair, many female natures—the early victims of love, without the protective tenderness of a just reciprocation. All such unhappiness the blessed law of Harmonial marriage is capable of removing.

Upon due investigation, I affirm, that unreciprocated affection, after a sufficient acquaintance, is evidence either that the two are not on the same plane of development, or else, that the love of the lover is not intrinsic and real, although, so far as it goes, it may be as pure as an angel's breath. Example: Once a young man called upon me, and said: "Mr. Davis, I come, as a last resort, to you for assistance. I have been fortunate or unfortunate enough to conceive an attachment for a young lady, which she does not cheerfully reciprocate. I have tried every earthly method, and, having failed, I come to you for direction."

I told him that *love can not be compelled*; that he would certainly regret a marriage with one whose soul could not return his interest. But he would not listen to dispassionate counsel. "It is a case of life or death"—he exclaimed—"I must have this young lady, as a wife, or die—for, without her, life would be but a curse." All appearance was that his attachment sprung from intrinsic attraction. But, in fact, he was wild in love only subsequent to the discovery that he could not obtain her consent. This opposition excited his ambition as well as admiration; and his love of *conquest* was even more strong

than his conjugal. I watched his course in relation to her. He gained her hand, in four weeks: not her heart. She married him to escape the weariness of importunities. But he soon discovered that it was *not* a "case of life and death." He soon abandoned her, procured a divorce, and has loved several since—equally, he thinks, with the first: that is to say, he had not yet experienced the true monogamic attraction. Out of fifty instances, of unreciprocated love, I find the absence of the intrinsic affinity.

THE NATURE OF FIRST LOVE. First love is not necessarily permanent. It is not our "first love" that is ineffaceable; we love then because our affections yearningly *crave* an object. "But after we have known life, and our judgment is matured, we meet at last the mind and the heart which we have till then sought in vain." Years will deepen the impressions of "first love," but only when no *new one* has crossed the threshold of its empire. Selfishness, in its puerile forms, rejects a soul that has once loved, though it loves now far more worthily; and which, by virtue of law's discipline, is more capable of firmer attachment and higher devotion. This selfishness is a legitimate child of the prevailing conception of virtue. Instead of being revered in principle, *as the integrity of the soul to its highest attractions*, regardless of local or comprehensive consequences, *virtue* is esteemed rather as a *physical condition*—a thought degrading in its general influence. Yet, there is some poetry even in this selfishness. An earnest disciple of "first love" hath exclaimed—

"Oh! give me some simple village maid,
The pure endearments of whose artless love,
I *first* may waken, and *alone* may prove:
Who ne'er hath been or hath herself betrayed:
Give me with her remote from cities rude,
To live and die in sylvan solitude!

————— I could see

No charm in e'en an angel's witchery
If by *another* she had been caressed."

Let this truth be fully remembered, that no marriage is necessarily permanent save the Harmonial: which is the marriage of the Lamb and the Lion—the indissoluble covenant of two souls: being the eternal interpermeation of love with wisdom! The law of temperament is recommended then, not as a natural pledge that a marriage thus based, is inevitably permanent, but as a criterium whereby to enter at once upon the *spiritual relation*, which is the vestibule to the higher and the perfect. Since the power of eternizing the marriage of two souls remains vested in them, it becomes henceforth *perilous in the extreme* for those who desire this result, to treat each other with indifference or unequal devotion. It is vitally important, to the uprearing of their temple of eternal Love, that each labor for the other's development. Any neglect, on either side, is dangerous! That love which was pure in embryo, which rose healthily and beautifully from the first acquaintance, which is all-absorbing and all-controlling in the commencement, may be *crushed* for ever by the tremendous influence of a single cruel word! Love is mighty as God. It is not less capable of resisting evil. Love is a strong cord; but it may be broken by the hand of error. Its tenderness is the cause of its susceptibility to wounds. Conjugal love, in exercise, is the deepest *enthusiasm* of which mankind are capable. But to cold, mental and muscular temperaments, who feel it not, all enthusiasm is simply ridiculous. "Impassioned souls," it is said, "must betray themselves a thousand ways: that which can *always* be controlled must needs be weak." So of conjugal love. If it can bear neglect without loss, or be repelled without reaction, it is weak: and I should term it *friendship*.

I have affirmed that antagonists, in pivotal attractions, can

not harmonize; except fraternally as friends. As illustrations, I instanced the nutritive and the spiritual temperaments—showing, that what would be sexual “temperance” in one, would be “extremism” in the other. Let us examine this a moment.

The nutritive temperament is exhibited in vigorous digestive functions; in the regular distribution of food into corporeal structures. Everything he eats goes to nourish the physical; and plethoric habits slowly come on. In this temperament, the spermatic essence is abundant, even superfluous, and tends to disease—apoplexy, gout, hypochondriacism, &c.—if sexual gratification be not frequently procured. Physicians counsel such to get married, mainly, to avoid diseases of the vital system.

Suppose a person of this description to be joined, in *legal* wedlock, to a spiritual temperament. Such, through ignorance, is no extraordinary event. What is the result? Answer: the spiritual person is presently diseased. The children will be originated in *blood-love*; like the apostle, who felt a law of the members warring with the law of the spirit: when he would do good, *evil* was present with him—a result, according to physiology, of the *conflict* of two antagonistic temperaments which entered into the formation of his individuality. Paul explained theologically; but his parents could be more truthful.

There can scarcely be a greater social calamity than the marriage of wrongly-related temperaments—especially, when without our philosophy of bringing harmony out of them. *First*: it originates a variety of diseases in both sexes, requiring the non-productive medical profession. *Second*: it brings into existence scores of blood-love children, with morally defective natures, requiring the entire troupe of non-producers—termed lawyers, constables, justices, judges, and tract-peddlers; dealers in salvation through faith; priests, bishops, and popes, and the almost numberless “candles of the Lord” that blaze away at wicked and perverse generations. What a mighty

host of useless professions and unhappy vagabonds a *correct marriage* system would sweep from the world! All this talk about "new births" and "regeneration," which is both expensive and ridiculous, would quickly pass out of fashion. For the people could get *rightly-born* and *properly-generated* to begin with—doing away with all necessity of having to pass through the process a second time! Therefore, we may look and hope for a gradual transformation in the uses of our places of public worship.

But let us notice further how these temperaments influence each other.

The spiritual procures its spermatic essence, the menstrum of love, from the vitality of the nervous system; which, therefore, partakes largely of the essence of the soul; while the nutritive makes its extract from the sanguinous system; and which, although disgorging large quantities of this element, loses comparatively *nothing* of mental vitality. This is true, because the blood can give off its finest particles without immediately affecting the vital principle; while the brain can expend scarcely any of its seminal essence without a vital loss; which, when frequent, results in disease to the body, in intellectual weakness, and a prostration of the power to love purely and with reverence. Sometimes reason, love, manly beauty and womanly devotion, are slain by ignorance and undisciplined desires. The nutritive flourishes, but the *spiritual* droops in weariness and disease.

In fact, I may say, in view of the results, that the legal marriage of a *nutritive male* to a *spiritual female* is diabolically vicious—especially so, under present legal provisions, because the husband has a "lawful right" to indulge the *attractions* of his temperament at the expense of her health; thereby impairing her sense of refinement, sensualizing her physical habits, and degrading the temperaments of her offspring!

Every false marriage—i. e., where the central temperaments do not accord with each other—is a new fountain of impure waters. Such a relation brings into the world “a fresh supply” of blood-love children—offspring of the inferior elements of reproduction—with hereditary predispositions to crimes of every kind and magnitude; which all our legal arrangements are expressly made to prevent—or, to *prove* against the victims, and to punish.

The *spiritual* temperament (like the mental) draws its conjugal essence of reproduction entirely from the vitality of the *brain and nervous system*; but the *nutritive*, being organically material, draws its spermatic essence principally from the elements of the blood. The blood can be restored by eating a single dinner of solid food; but many days are required to renew the mental essence. Hence, there are wives who experience aversion toward the “passional relation” of marriage—loathing their husbands, and get “sick of life”—while the *nutritives* grow comfortably, and express perfect satisfaction with the legal rights of the marriage tie. Shall such be divorced?

TONE OF THE TEMPERAMENTS. You will perceive the importance of giving to children, at birth, a good arrangement of the six temperaments, when I assure you, that *no hereditary impartation of these temperaments can be radically altered*, though they may be very gradually toned up and harmonized by means of spiritual culture and outward habits—still exhibiting something of the progenitary characteristics. Therefore, while the tone of the individual character is capable of eternal ascension and unlimited improvement, the individuality itself, begun at birth, is absolutely fixed and unalterable. The disadvantages of a blood-love origin extend, consequently, far away beyond death.

The following scale, beginning at the bottom and ascending with the figures, represents the six temperaments in discordant

relation. The Harmonial temperament, being a culmination of its predecessors, has as yet no conspicuous human representation. The woman has a *positive* Sensitive (or sensuous) which, combined with the *negative* Motive and *passive* Muscular, incline her to indoor employment, to bodily rest, and to the accumulation of an abundance of soft material. The man, on the contrary, with a *positive* Motive and *passive* Nutritive, is inclined to outdoor exercises, to nervous activity, and to pulmonary and catarrhal disturbances—especially so, if the husband of a woman with the alleged temperamental conformation. Their central temperaments, you will observe, disagree; and the children, as a natural sequence, will be either sickly and scrofulous, or else more or less turbulent and immoral, or both.

TONE.			TEMPERAMENTS.		TONE.		
Positive.	Passive.	Negative.	7. —HARMONIAL—		Positive.	Passive.	Negative.
			6. Spiritual.	Mental.			
			5. Mental.	Spiritual.			
			4. Motive.	Sensitive.			
			3. Muscular.	Motive.			
			2. Nutritive.	Muscular.			
			1. Sensitive.	Nutritive.			
			<i>The Man.</i>	<i>The Woman.</i>			

These temperaments, although immutable in the kind of influence they exert on character, may be transposed and centralized. This fact is very essential to knowledge. "Knowledge is power," but Wisdom gives application. Methinks I need not, in this connection, give specific rules. The reader can find fundamental directions in the *first* and *second* volumes of this series. The chapter on "Moral Cultivation" will impart the method whereby to develop and strengthen the wisdom faculties. And the reader's own reflection, aided by principles unfolded in the first volume, will then dictate what diets and activities and habits are productive of "bodily ease and mental tranquillity." Tea goes to intensify the motive and mental

temperaments, but acts differently on others; coffee potentializes (or renders positive) the nutritive and sensitive, but debilitates others: the meat of animals, invigorates the muscular and enervates the spiritual: and so with different occupations, they go directly to the work of daguerreotyping themselves on the temperaments—changing their *tone*, by slow and imperceptible degrees at first, thereby tending either to *improve*, or else to *deform*, the hidden human principle. A few months of honest life between the married will disclose their condition, whether the central temperaments agree, or not. If they would be happy and benefit mankind, let them study and obey those peaceful methods—already recommended, which bring harmony of the disposition—whereon *conjugal unity* rests, together with all the endless consequences that rise sublimely and sacredly out of it.

It is a tremendous thought: *that a human being*, once born, *can never die!* Although, at the setting of our earthly sun, the physical part, like an old coat, is cast aside; yet onward lives triumphantly *the real internal Man*. Earth is the seminary of the Spirit Home! Here, we first begin to be. Here, our rudimental education is completed. Here, we cast aside all that is mortal in us, save certain transient mental conditions; then onward for ever we go—the ambassadors of infinite uses, of eternal benefits. We should be properly born, then, as well as properly educated.

But the young male and female, having no high and spiritual estimation of the conjugal love, get married mainly from the propulsions of physical elements. Premature passion, not principle, suggests transient marriage. Hundreds get married, with a repugnance to children. But offspring come. Such children are blood-born; the incidents and accidents of marriage. By conjugal extremists—those who live on the plane of blood-love—these “accidents” are absolutely dreaded.

We hear much in behalf of Woman's Rights and of Man's Rights universally; but I now feel moved to urge the "Rights of the unborn Babe," and the rights of developing children.

The child is *wronged* whenever, before birth, it is "spitefully used and persecuted." The individualized child is fearfully wronged, when its life is sought by means of drugs and instruments. Oh, it would surprise you to trace the history of hundreds of men and women back four or five months, *before* they breathed the air of heaven. Many have "bad tempers," not only because they sprung out of blood-love, but, in addition, because they *fought* their way into life—through various medical perils, escaping sundry parental attempts at assassination! Many individualized children are, prior to birth, injured in this manner. Many are considered "intruders;" and many are prayed for who never respond, in *propria persona*! But when the little babe appears, although not desired, then the half-provoked and half-delighted progenitors say: "Well, the child is ours; it has come and we will not complain. Being our property, we really would not part with it for 'a thousand dollars.' It is the accident of marriage; it depends upon our exertions for support and growth; we will love it, do the best to clothe, feed, and educate it; and leave the rest to an overruling Providence." Among such parents there is but little knowledge concerning the influence of mental states before the child's birth. Children are *incident* to marriage, nevertheless; and I depend, for harmonious offspring, upon correct combinations of temperaments between the sexes; not upon any theory of reproductive intention.

Nature declares the earth to be the regularly-organized manufactory of the human species—declares marriage to be the holiest relation between human souls—and declares the reproductive element to be a powerful means of human elevation. The earth is a seminary for the young; from which, well-born, well-educated, and harmoniously-developed, enfranchised from

all that's gross and fettering, the soul may eventually graduate to the highest Spheres of Love and Wisdom.

How shall we procure the children of Love and Wisdom? I have suggested the *uses* for which marriage should be formed between lovers. But full well do I know that people will not always look to highest objects. Hence we bring in our eternally certain principle, and say: although your motives be on the lower planes, yet *marry right in temperament*, and the world will not be dishonored by either your alliance or your children.

True and good children, as I shall hereafter show, may be commenced upon *any plane* of marriage. The same remark will apply to the relation itself. There are in Nature no arbitrary rules for the production of love-children. Purity of intention is natural to true lovers. The great prerequisite, therefore, is: a true conjugal relation, upon any plane, *based upon an identity of central temperaments*.

The spiritual relation is attainable from any properly-begun inferior marriage—just as the Harmonial marriage is attainable from the spiritual relation. The harmonial union is worthy of all human effort and contemplation. It is a marriage of principle—of life to life—through the cycles of eternity. Harmonial Philosophy says: “Secure ye first the *internal* marriage, in accordance with the Law of inward fitness, and all the charms of parentage and all the benefits of home shall be added unto you.” Therefore, above all other reforms, I present an improvement in our methods of marriage—a better and more exalted idea of its uses and benefits! A loftier and *holier idea of conjugal love*, is the first essential. Out of this, without a mental effort (or premeditation) will naturally spring the children of love and wisdom. “Of such is the kingdom of heaven.” Exalted minds look reverently upon the well-born babe. Childhood is suggestive of purity and perfection. A child born of

spirit-love—from lovers of Wisdom—is pure and beautiful, and becomes a universal joy! Alexander Smith exclaimed—

“O, thou bright thing, fresh from the hand of God;
The motions of thy dancing limbs are swayed
By the unceasing music of thy being!
Nearer I seem to God when looking on thee.
’Tis ages since he made his youngest star,
His hand was on thee as ’twere yesterday!
Thou *later revelation*! Silver stream
Breaking with laughter from the lake divine
Whence all things flow!”

LECTURE XV.

CONSIDERATIONS CONCLUDING THE QUESTIONS OF MARRIAGE AND PARENTAGE.

IN a cultured age, when art and science and morality harmonize, it will be considered neither proper nor chaste to enter the sphere of marriage while the various parts of the physical constitution are marching through the procession of development, and the mind's individualism of character remains undetermined and unmatured.

American maternity, if my impressions be valid, occupies too much of the female's terrestrial existence. Our families in general are much too large. Too many children are forced into being—accidentally to marriage—with feeble and fleeting natures. Yes, maternity begins too early in life; and children come into the world before their time. Fragile girls, just bloomed into verdant teens, are mothers, and are wearied, before their eighteenth year, with weak and sickly babes. When such grow into youth, they are taught perhaps the lip-utterance of thanks for “creation and preservation;” whilst the heart, all too conscious of the parental weakness, echoes in melancholy tones—“Oh, would that I had ne’er been born!”

“The children of very young parents,” says a writer in the *National Intelligencer*, “are generally deficient in strength of body and mind, and commonly die young. Franklin was the fifteenth child of his father and the eighth of his mother; and more still, he was the youngest child for *five successive generations* on his mother's side, from whom more than his father, he

inherited his eminent talents. Pit, Fox, and Burke, were each the youngest child of their respective families. Daniel Webster is the youngest by a *second marriage*; so also was Lord Bacon; Benjamin West was the *tenth* child of his parents; and Dr. Doddridge was the *twentieth* child by one father and mother. It is a proverb that 'the youngest children are the smartest.' And why? evidently because the parents are mature in mind and body, and consequently transmit a higher order of mentality to their offspring. Does the intelligent farmer expect a healthy and luxuriant crop when he seeds with dwarfish green corn or unripe potatoes? And why not bring in requisition as much science and common sense to propagate the 'human form divine,' as 'potatoes and cabbage'? Grant that early marriage would obviate much of the vice and wickedness which is now almost unavoidable, is not the remedy worse than the disease, if it be the means of bringing into existence a race of puny, ill-formed children, a majority of whom die before they arrive at maturity? But the evil does not end here. Those who live transmit their mushroom constitution to their offspring, and thus most effectually are the "iniquities of the fathers visited upon their children."

Upon this the editor of the American Phrenological Journal remarks: "There is both common sense and sound philosophy in the above. Immature organizations can not transmit to progeny a high degree of physical or mental power. Among cattle this is particularly true. Oxen and horses which are the product of parents of one or two years old are not as large and fine, neither are they so tractable and kind as those of fully-matured parents. Moreover, the progeny of the horses and cattle which have been trained to work the greater part of the year are much more easily broken to the harness and yoke, and make better workers than others.

"The fruits of very early marriages, and illicit progeny of

similar parents, are usually very animal and wayward in their tendencies, or else they are so slender in body and mind as to be anything but objects of parental pride and joy.

"A single instance among many which have fallen under the notice of the writer may be mentioned. While lecturing in Virginia, in 1841,* we noticed in the family at the hotel where we stopped a striking peculiarity. The father and mother were finely developed in mind and body, and in a family of nine children there was every shade of mental and physical calibre, from imbecility to strength and brilliancy.

"The eldest, a son, was small, loose-jointed and frail—had a small head, retreating forehead, no energy or business calculation, and from his withered and antiquated looks, and his inefficient movements, was supposed by strangers to be the brother of his father, and that, too, of equal or superior age. The father and mother were respectively fifteen and fourteen years of age when he was born. The second child was larger and superior, and the size, looks, energy, and talents of subsequent children gradually improved, until those born after the parents were thirty years of age were of a high and noble type. What a curse to parents and children was this premature marriage! The father is obliged to calculate for and mainly support the eldest son and his family, whose children are poor, pale, and puny."

The divine revelations of Nature on this question, are explicit—FEWER OFFSPRING, AND BETTER. What is rightly born *at first*, is superior evermore to the scheme of being "born again." Everything depends on the initial steps. Our first efforts, though necessarily imperfect and not tempered by experience, may nevertheless begin on the right pathway. That body and that soul which are generated with rectitude from inception, are constitutionally and eternally *independent* of any process known in the theology as "*re-generation*."

THE CHURCH OF THE FUTURE. What will this be? who can explain? who prophesy? Do we yearn to behold its coming realities foreshadowed? Meditate, then, upon the Harmonial Human Being! In such an image we have not only the shadow, but the substance; at once a prophesy, and its fulfilment. Contemplate reverently, in all due expansion and composure of thought, the Harmonial Man—*rightly* conceived, *rightly* built up within, *rightly* born into the world of effects, *rightly* trained by Nature's own schoolmasters at home and abroad, *rightly* situated in the social sphere and in the business of life, with a spirit attuned to the key-note of Nature's immutable Principles! What a glorious Sanctuary is this! Look upon it! Can you not see imperishably stamped thereon the seal of Heaven? Its symmetrical image! Is it not fashioned upon a divine plan? Do you not look admiringly, with reverence and worship, upon the likeness of Deity? Such a Church—with so much of holiness in it, dedicated alike to truth and humanity, therefore to God and the spirit-life of higher worlds—can not be erected on earth by the *falsely* married; no, nor yet by very young parents, even though their union be strictly Harmonial. Notwithstanding this, all human children at birth possess the celestial *diamond* of immortal brilliancy; which, in some favorable circumstances, in some propitious moment, is sure to *shine partially out* on earth; but more surely and beautifully after death, in the society of better conditions and causes indigenous to the gorgeous spheres—whose tides flow musically as the deific sea, with glories changeless as eternity.

Hundreds contract marriage several years before the natural man has reached the full measure of normal growth—before the spiritual part has attained the true form and strength of its character. In the majority of instances, therefore, the body becomes diseased; and the soul dissatisfied with its relation. Sound health, among the married, is rare as principle in politics.

And with some she is esteemed a good, docile wife who has neither the physical strength nor spiritual virtue with which successfully to rebel against and prevent the improprieties of premature parentage, and to resist the unrighteousness of conjugal extremism. Look at the *pale-faced*, half-sick wives of Christendom—where intelligence in its highest and sensualism in its lowest *forms* are everywhere manifested—and you will observe the melancholy evidence of too early marriages to commence with; and next the faults and misfortunes arising from negligence or ignorance, in not obeying laws essential to health and beauty.

Every day our country is growing more Conjugal. Early marriages are remarkably on the increase. Our youth, consequently, rapidly disappear behind the clouds of premature cares, and beneath the debility resulting from libidinous habits; which, being practised by the married, is “according to law,” and meets with little or no rebuke nor admonition from the world.

It is not difficult to explain this increase of conjugalism. The habits of our modern youth are extraordinarily precocious. Their nourishments are peculiarly stimulating; their manners strongly *imitative* of adults; and their pursuits (especially of clerks and students) nervously *maturing* in effect—all conspiring powerfully against the repose and normal growth of the marriage element. Uncultured passion, not love, is developed. The *flame* is glowing; not THE PRINCIPLE. That cause which contributes chiefly to this precocious development of *conjugalism* in the young spirit—and which, when thus developed, calls strenuously, clamorously upon its possessor to foster its ravenous cravings, with foods and drinks the most positive and stimulating—is lying at the very basis; it most surely *originated* from the emotions and potentialisms of *blood-love* in one or both progenitors. The human soul, springing from *such* a fountain, encounters inwrought difficulties, and can not easily rise *above*

its source. The most unfortunate predispositions to blood-love marriage—the most irresistible propensities toward premature conjugalism—spring from hereditary emotions.

Notwithstanding this constitutional misfortune, and aside from the multiform troubles to society which is thus generated in every family, the INMOST PRINCIPLE exists beyond the reach of all contamination! The evils of conjugalism, and others of more or less potency, afflict never the soul-life of man. This is pure as God. It is not more liable than he to be wrecked or deformed by the storms and assaults of misfortune. All evils are by nature earth-born and superficial; and can not spoil the soul that carries them about. Like garments, they may be taken off and laid aside, never more to be worn. Notwithstanding this the “smell” of such “garments” will permeate the fibres of the immortal nature; and, though not irradicable, may linger therein during many periods of future spirit-life. I would say that evils, like the husks of corn, conceal the indwelling excellence. Progression removes the *burr* from the chesnut, liberates the butterfly from its cumbrous caterpillar *coat*, and not less the *armor of evils*, either hereditary or acquired, from the deathless INMOST PRINCIPLE of mind—leaving its form, as in essence it had always been, pure and undefiled—unmoved and unchanged.

Considered physiologically, we behold our youth, too frequently urged by ambitious parents, prematurely ripened and impermanently endowed; with apparent organic qualifications for deliberate marriage and successful parentage. Assuredly, all this is merely *apparent*. Nature says: “This is not real.” If the divine law of temperament be but obeyed (in habits and diets) every step of the way up from youth to manhood, it will give a healthy progressive growth to the conjugal principle. Girls and boys are stimulated, and hurried along with railroad speed into fictitious maturity, by tea, coffee, and excessive

quantities of animal diets. Therefore, fictitiously, such (abnormally quickened minds) experience, even in life's early dawn, the novel emotions of *conjugal needs*; and thus it happens, that youthful marriages are becoming more and more frequent and popular—being not only endorsed by current fire-side and street-side opinions, but commended by our doctors of both medicine and theology.

Woman's beauty, her spiritual youth and physical elasticity, are too frequently *slain* upon the maternal altar. Some favor early marriage, to the end that *young children* may not exist to disturb the repose of advanced parents. But this is set aside (as no objection to later unions) when we remember that "feelings of age" come *on mainly as the results of wrong living in youth*. The healthy man of fifty, like the healthy woman at forty-five, *is as young in spirit* as the child. There is no decay, no age, to harmonious minds. To such, the joys and sports of children are never impertinent.

Premature marriage is little less immoral than the midnight assassin. It comes too surely to destroy. Early conjugal cares, and consequent crimes, are destructive to peace as wild warriors of the forest. Physiological health, with psychological beauty, are unexpectedly cut down and rudely crushed to earth. Resembling a battle-field, in the empire of married life, we behold all around in discordant groups "the wounded, the dead, the dying," not only the wrecked deformity of once beautiful, singing, joyous mothers; but, in addition, the thrice more hideous spectacle (the too sure indices of coming misfortunes to society) a vast multitude of nervous and sickly children.

The increasing mortality, the wholesale slaughter of infants—of the prematurely originated and falsely medicated—is a great grief. Naturally they are neither half-born, nor half enough let alone by nurses and physicians after the first misfortune! Too much parental watchfulness, you will remember,

arrests the development of individual centralization. The impetuous youth, too much "cared for," soon learns to be self-careless. The very young child repudiates "self-protection," while knowingly within the strong defence of incessant parental and maternal vigilance.

To the world, we repeat: FEWER AND BETTER. All attempts almost to reason young minds into conjugal temperance will avail nothing. We can not alter, either by means of theories and precepts or by presentation of historic facts, however true and impressive, the sexual demands and consequent embraces. We can not help the fact, that every phase of human development will have its own customs and manifestations. But the evils, or the faults and the misfortunes of Ignorance, may be anticipated. We can *prevent*, more easily than *cure*, social mistakes. And this we can now begin to do, by creating, so to speak, the ocean of a new public sentiment—directing its tides to rush powerfully against the popularity of early marriages: and thus *anticipate*, and prevent measurably, the evils of defective and premature propagation.

WHEN IS MARRIAGE NOT PREMATURE? Nature's gospel teaches: "the tree is known by its fruits." That is to say, children indicate, first, whether the parents were spiritually united, or not; and, second, children indicate whether the parents entered the outer relation at the right period, or in advance of it. Perhaps, external testimony may help us at this stage of the question. Several well-arranged statistics and comments were published in the Phrenological Journal of 1850. They come up before my mind, just now, as friendly and timely aids to universal conclusions.

"Some months since," Mr. Hine remarks, "I communicated a brief article on this subject to a leading paper of Washington

city, illustrating the law that demands the maturity of parents at marriage, as a condition indispensable to the mental vigor of their offspring. It was attempted to impress the young with the importance of obeying this law, by citing nearly one hundred examples from the history of Greatness, taking all the cases in which the facts were given, whether making for or against the doctrine it was attempted to enforce. Of all the cases in which the facts could be found, but three or four favor early marriage, and in some of these, as in the case of Bonaparte, their parents were of extraordinary vigor. The mother of Napoleon followed the army in its march up to within a few days of his birth, and when her time arrived, she walked home from church, and was her own accoucheur.

I claim no originality in advancing this doctrine, for it has been often advocated. All I claim is a little industry in collecting facts to support and impress it upon the public mind. I will give, in this paper, many more examples, found in my investigations since writing the article to which reference has been made. The distinguished names I shall give, are taken from almost every calling in which man has immortalized his memory. I will give every case without reference to the doctrine in hand, so that it need not be said that though so many cases support it, yet it may be that as many can be found to support an opposite opinion.

We will look first into the biographies of the Italian poets.

Dante was born in the year 1265. The main fact is given that he was born of his father's second wife, named Bella; so that his father was of mature age, and if we notice the fact that his mother had in view the greatness of her son, before his birth, we find that the higher sentiments were predominant in her mind. Thus is illustrated another important doctrine—that while the mother is eniente, her mind should be occupied with exalted thoughts and elevated feelings, to the end that a

good mental organization may be imparted to the child. Every observing mother can cite, from among her own acquaintances, many examples where the children have been 'marked' by certain influences that were brought to bear on the mothers' minds during the important period immediately preceding birth. The mother of Dante—admitting she was young, though the fact is not given—was free from the influence of base passions, and the superior state of her mind, doubtless, did much to impress the character of the poet.

Petrarch was born in 1304. He was the eldest son, but the ages of his parents are not given. But the favorable facts are given that a most elevated affection subsisted between them, and that they were governed by high sentiment, inasmuch as they were banished from Florence in consequence of their opposition to tyranny. The former of these facts illustrates the doctrine that has been advocated in this Journal, that a true love between parents is indispensable, as a general rule, to the best endowment of the offspring. This illustration is strengthened by the fact that this son obtained the invariable title of 'the good Petrarch.'

Boccaccio was an illegitimate, born of a French girl by an Italian merchant, of great repute in his own country. He was born in 1313. In this example we find further proof of the doctrine in hand—that the mental conditions of parents have much to do in giving character to their children. Conceptions in lust are most unfortunate, as is shown in nearly all the examples, and particularly in that of Boccaccio. Until forty-six years of age, he was most dissolute in his habits—the legitimate fruit of such a disgusting intimacy. At this age, he yielded to the holy influence and faithful ministrations of 'the good Petrarch,' who hoped to relieve the 'divine art' of so great a scandal as the dissoluteness of one of the chief priests of song. Boccaccio reformed.

Lorenzo de Medici, another noted Italian poet of the middle of the fifteenth century, was the second son.

Giovanni Pico Mirandola was a younger son, born in 1463.

Luigi Pulci was the youngest of three brothers, all of whom were noted, but Luigi was far the most distinguished.

Cæsar Borgia flourished at the beginning of the sixteenth century. In his case we have another example like that of Boccacio, proving that lust is not only a shame to parents, but the ruin of the child. Borgia was an illegitimate son by Rod-erigo Borgia, who succeeded Clement VIII. in the Papal throne. Cæsar, his ill-gotten son, became cardinal. He disliked the sacerdotal profession, and was jealous of his eldest brother, the duke of Candia, whom his father was desirous of elevating to the highest temporal rank, both because of his success in arms, and also on account of the preference shown him by their sister Lucretia. Cæsar caused the duke, his brother, to be waylaid, murdered, and thrown into the Tiber. He obtained the end he had in view by this dastardly act. He was permitted to abdicate the cardinal's hat, to marry and divorce Anne of Brittany, by whom he obtained the duchy of Valence, in France, and became known as the Valentian duke. This was in the year 1500. He was a man of high intellect, and a younger child. His father was notoriously profligate.

Tasso was born in 1544, and was the third child. The eldest son of his parents died young. This case furnishes another example of the priceless value of the affections being strongly developed in parents, as a condition on which high qualities are imparted to children. Bernardo, the father of Tasso, exhibited the strength of his domestic and affectionate character in a letter to his sister. 'My young daughter is very beautiful, and affords me great hope that she will lead a virtuous and honorable life. My infant son, Torquato the first, is before God our Creator, and prays for your salvation. My Portia is seven months gone

with child ; whether with son or daughter, it shall be supremely dear to me ; only may God, who gives it me, grant that it may be born with his fear. Pray together with the holy nuns that the Almighty may preserve the mother, who, in this world, is my highest joy.' This child, 'seven months gone,' was Torquato the second—the renowned Tasso. His father was a poet of much celebrity, and past forty years of age when the great Tasso was born. The pure origin of Tasso accounts for his high spirituality. How beautifully this example contrasts with that of Boccacio, and of Cæsar Borgia ! How forcibly does it illustrate the great truth we are advocating !

In my previous paper on this subject, I gave the names of the English poets in regard to whom the facts are given, except some that escaped my notice.

Oliver Goldsmith was the youngest of five children, and born in 1728.

S. F. Coleridge was the youngest of a numerous family by a clergyman, and born in 1773.

Schiller was a younger child.

Turn we now to such of the scientific men as have fallen under my notice in this investigation, and were not referred to in my previous paper.

Galileo was born in 1564. He was the eldest of six children ; but as his father is said to have died in 1591, twenty-seven years after the birth of his son, at an advanced age, we are authorized to infer that he was in middle life when the distinguished astronomer was born.

John Rippler was born at Wittemberg, in 1571. From the fact that his father had long been an officer in the army, I infer that he was either a younger child, or was born in the maturity of his parents.

John Evelyn was the younger child, born in 1620. He was one of the most noted men of his time.

Dr. Edward Daniel Clarke was a distinguished mineralogist, and was the second son, born in 1769.

Robert Fulton was the third child, born in 1705.

Sir Humphrey Davy was born in 1778, the eldest child. The ages of his parents are not given.

Among the statesmen and jurists I have noticed the following : Sully was the second son, born in 1560.

Richelieu was the youngest of three sons, and born in 1585. His brother Alphonso, who was of a melancholy temperament, and superstitious mind, abandoned the bishopric of Lucon, and retired to a convent. Nothing is said of the other brother. We need say nothing of the great mental power of Cardinal Richelieu.

Count Oxenstiern, of Sweden, was the elder of two sons, born in 1583. His father died while his son was a child—his age is not given.

Olivarez, the count-duke of Spain, was born in 1587. It is not stated whether he was the oldest or youngest son, but I give the case for the sake of another powerful lesson taught in the character of an illegitimate son he had, as the fruit of an intrigue with the wife of Spinola, while a youth. He afterward owned this son as his own, and the character of this victim of lust was infamous in the extreme. He possessed considerable intellectual ability, but his moral sentiments were subverted. Not all the good influences which his illustrious father could command, were able to restrain him. Let this case be added to the others of the same kind I have already given.

Thomas à Becket, with whose great power all readers of English history are familiar, was an only child, born in the maturity of his parents, in 1119.

Chancellor Paulet was an only son, and born in 1476.

Sir Christopher Hatton was the third and younger son, born in 1539.

Lord Keeper Puckering was the younger son, born toward the close of the sixteenth century.

Lord Ellesmere was born in 1540. I cite this case for the sake of his younger son, who succeeded to his honors.

Lord Eldon was the eighth child by a second marriage, born in 1751.

Mirabeau was the fifth child.

George Selwyn was the second son, born in 1719.

Oliver Cromwell was born in 1599, and was a younger son.

Sir Samuel Romilly was the younger son of the youngest son, born in 1757.

George Canning was born in 1771, of mature parents, as I infer from the fact that his father was disinherited for marrying a dowerless beauty, that he struggled in poverty, and died broken-hearted one year after the birth of his noble son.

Sir J. Eardley Wilmot was the second son, and born in 1709.

Charles James Fox was the second son, born in 1748.

Elizabeth was the eldest child of Henry VIII., born of his second wife, Anne Boleyn, in 1533, when her father was forty-two years old.

Henry VIII. was the second son, born in 1491. Whatever his morality was, his intellect was of a strong cast.

William Rufus was the second son of William the Conqueror, born when his father was fifty-seven years old, and died in 1100. He possessed strong abilities. To Robert, the Conqueror's eldest son, was assigned Normandy, but his administration being loose and negligent, Rufus acquired the province from him. After the death of Rufus, Robert was heir to the throne, but the superiority of his younger brother deprived him of his inheritance. Robert invaded England under the most favorable auspices, but was weak enough to compromise his claim to the throne for a pension of three hundred marks. In this case we see the superiority of the younger children.

Henry I. was the youngest of the Conqueror.

Stephen was the youngest son of a daughter of the Conqueror. The eldest son of his mother was imbecile.

Henry II. was the eldest son of Matilda, who was thirty-one years old at his birth, which took place in 1133. His father was still older.

Richard I. was a younger son of Henry II. by Eleanor his second wife. He was born in 1157.

John was the youngest son of Henry II.

Henry III. was born in 1207, when his father, John, was forty years old; and by his second wife.

Edward I. was the eldest surviving son of Henry III., who was thirty-one years old at his birth. Edward was born in 1238. Here is another example of the weakness of the first born, manifested in his early death.

Edward II. was the only survivor of four sons. His father had fifteen children.

Edward III. was the eldest son of Edward II., and was born in 1377.

The Black Prince. I now give a case which seems to bear against our doctrine. The heroic Edward of Wales, who was called the Black Prince, was born when his father was but nineteen years old. But this case is diminished in its opposing force when we consider the extraordinary character of his mother. Allowance must be made for cases of this kind. If our doctrine hold true in nearly all cases of ordinary parentage, we are authorized to expect that children of very young parents who are remarkably endowed and peculiarly well adapted to each other, will manifest great superiority. But if our doctrine be true—and it is proved by the biographies—how much greater would be the offspring of noble parents if they were not begotten until their maturity!

Hume credits all the above kings with great abilities; and

indeed it was difficult for a weak prince to sit upon the throne. I did not look further among the kings.

I will now cite some cases from the field of literature and speculative philosophy.

Leibnitz was the only son of his father, by his second wife, and was born in 1646.

Lichtenberg was the eighteenth child, born in 1742, near Darmstadt. He was universally gifted—a great mathematician, a profound thinker, and distinguished in literature.

Daniel Defoe was born in 1661. His father was fully mature, as I infer from the fact that he was far advanced in age in 1705.

Heyne was the eldest of a poor family, born in 1729. The age of his parents is not given.

Diderot was the eldest, and born in 1713. If his parents were not mature, his case is an example to our purpose on account of his slender morals.

Novalis was the second of four children, born in 1772.

Charles Lamb was born in 1775, and was the youngest child, having a brother twelve years and a sister ten years older than himself.

John Henry Stilling was the youngest of ten children.

Madame de Stael was the only child of James Necker, and was born in Paris, 1766.

Madame Roland, than whom no politician was ever more shrewd, was the second child, born at Paris, in 1754. She was also distinguished in literature.

William Wirt was the youngest of six children, born in 1772.

I gave in my previous paper the names of many artists. A few more may be added here.

Clevinger was the third of ten children, born in 1812.

Canova was an only child, born in 1757. His father died when his son was three years old.

We will now glance at such divines as have fallen under my notice during this investigation.

Oberlin was the youngest of nine children, and was born in 1740.

Richard Watson was born in 1737, when his father was sixty years of age.

St. Francis was born in 1416. His parents, having lived several years without issue, prayed for a son, and St. Francis was born.

Ignatius Loyola was the youngest of eleven children, and was born in 1491.

St. Nicholas was born in 1245. His parents, being past middle life, prayed for a son, and Nicholas was the answer of their prayers.

I will here close the list of examples, lest this communication become tedious. It is to be regretted that the biographers of greatness could not have been more minute in giving the facts as to those influences which have conspired to secure noble offspring, as well as those under which bad character has been manifested. In many cases, no other facts save the date of birth are given in relation to parentage.

I am convinced that attention to the laws of marriage, and to the right circumstances under which children should be brought into the world, is as important as any educational attention in disciplining the young. It is often the case that improper marriages, and the vile motives of parents in reproduction, give such perverted characters to their children, that all the effects of education are completely thwarted. May I not say that in a majority of cases, tenfold the disciplinary care is demanded in consequence of the violation of the laws we have had under consideration? If these are facts, would not the champion of marriage reform, and of the regeneration of our animal passions, be as justly entitled to the lasting gratitude of the world as the hero of educational progress?

There are many considerations I might present to the young to induce them to obey these important laws. Not only their happiness as simple husband and wife demand it, but also the joy that springs from parental affection requires the strictest regard to these laws, because the mental and physical deformity of children draws from this affection the keenest pangs. Not only their own happiness greatly depends upon this, but, what is worse than all, they do an eternal injury to their offspring by bringing them into the world under bad influences, and violation of natural laws. We have a high moral sense as to property—we secure the thief, and the swindler, but overlook an offence that is greater than murder—the offence of giving bad organizations to children, by which they are rendered sinful, imbecile, and miserable. Shall we not begin to awaken our moral sentiments on this subject, and cease cursing the world by the fruits of lust and shame? How disgusting is the mere fact of gratifying illicitly, and against natural law, a passion we have in common with the lower animals! and how terrible does the offence become when a ruined human being is the consequence! Let us strive to regenerate ourselves—to live more like heaven-bound beings—to study the laws which are wisely prescribed for our government—and to make ourselves blessings to our day and generation!”

Robust and rational children, who possess the best constitutions physically and spiritually, result from parents considerably advanced in organic development. The most fortunate period in which to be born is, anywhere between the *mother's* thirtieth and forty-fifth and the *father's* thirty-fifth and fiftieth year. The chief-warrior, among the most rational aborigines, as before said, is the offspring of parents—with constitutions consolidated, and with impulses disciplined by the pressure and power of a forest life of many years.

The true man's *selfhood*, the beauty and the majesty thereof,

appears after a normal growth of about thirty-five years. Of course, as you perceive, the different temperaments differ in the developing process. Some temperaments tardily mature; others, rapidly. And the period of marriage is, consequently, not determinable by any annual standard. The whole is left to the enlightened reason-principle of self-investigation. Woman's character in general is not settled—she is not even corporeally beautiful—before her thirtieth year. The flush on nature's cheek at sixteen is ephemeral beauty; and he who merely marries a damsel's surface fascinations will repent at his heart most bitterly. According to my impressions, derived from much study and interior research, if a man and a woman be but spiritually married at the *right* period, the *twain* may grow, by willing it, more physically and morally beautiful, more harmonially onward; and the average number of each family would not exceed *three* children, most beautifully organized and healthy, the offspring of Venus and Apollo, of love and wisdom—with no inherited abnormalisms or predispositions toward nuptial relations—with no hereditary passion temptations, either social or solitary.

When is marriage just and chaste? Nature presents no arbitrary standard; yet teaches the student of her Laws. The testimonies already cited—corroborated by the experience of ages, and endorsed by the observations and statistics of philosophers—is amply suggestive. All harmonial men and women, it seems to me, will find themselves quite adequate, under the illumination of a rational spiritual Dispensation, to decide *and act up to* the Divine Revelations of Nature on this subject. It is very important. The mechanism of Nature is stupendous. She *labors* with her children; not harshly and impatiently, but gently and successfully. Posterity is within the power of parents! There are now upon earth nearly one thousand millions of the human type. As a general fact, this amazing

number pass away from earth in thirty years. During the lifetime of one person, say of seventy-five years, not less than *two thousand and five hundred millions* of human beings pass on—away—beyond the reach of all material vision! And each one, having inherited immortal duration of existence, is stamped with the lineaments of parents. These must be outgrown, if bad; if good, improved upon. True humanity, endowed with wisdom, looks forward. It anticipates evil; and thus works rationally to prevent it.

Different temperaments, I repeat, have different periods and seasons. Those on the *material* side can marry with impunity, and without risking the welfare of posterity, five or eight years in advance of those whose temperaments predispose them to the sunny hemisphere of life. *Iron, zinc, and copper*, can conjugate, with entire chastity and propriety, several years before *diamonds, silver, and gold*. And composite temperaments are marriageable during intermediate years. An *outline* intelligence, respecting these temperaments, suffices to determine the question of time.

Unthinking brains, so to speak, the non-intellectual and merely social temperaments, can marry early in life with slight, if any, punishment either present or prospective—without jeopardizing the constitutions of the yet unborn. These temperaments are the nutritive, the sensitive, and the muscular, as already characterized and classified. But the higher temperaments have higher laws. Students and intellectualists—with motive, mental, and spiritual temperaments—are sadly curtailed in organic power, and in mental completeness yet more, by any premature expenditure of the vitalic essence, termed heretofore “the spermatic fluid.”

Mere Knowledge will not save the soul. Wisdom is man's true savior: Wisdom is Knowledge promoted; the flower of the life-tree; the King of the inner kingdom. Mere knowledge

that *such* expenditure will do irreparable mischief, is no certain safeguard. There must exist a moral strength; a power superior to the intellectual faculties. The evils of early conjugalism are not to be prevented, I am well aware, by any amount of physiological knowledge, either conjectural or absolute; the young in marriage, under legal sanction, will not stop to consult ethical problems; nor control their conjugal inclinations by the (to them) *untested* maxims of philosophers. "Man resolves and re-resolves" and too frequently "dies the same." Each person inclines to test for *himself* "the way, the truth, and the life." What is extremism and injurious to one, is found to serve another like an earnest friend; and thus a skepticism is generated respecting the universal application of any *one* Law of Nature, as announced by philosophers or religionists. Experience, and the disgusting fatigue consequent upon excessive and protracted gratification, bring to *each*, oftentimes too late for earthly repentance, the requirements of Nature. Thus the individual parent ascertains the law of Chastity, after children are injured for a lifetime; with the incumbrance of bad hereditary inclinations toward conjugal misdirection.

Nature is not arbitrary; but eternally impartial and boundlessly just. If you offend, you receive no vindictive infliction of pain! In nature there is no Revenge; only righteousness, and justice in time equally distributed throughout all the earth. Therefore, each *penalty* closes down upon each *wrong* act—naturally, sequentially, justly, wisely. No Harmonial philosopher can object to Nature's methods. Nature brings medicine to her sick and straying children; they *must* take it, though it stings the nerve and smarts the tongue. You will observe, then, that Nature is no avenger, adopts no Mosaic methods of punishment—but administers her *penalties* justly, legitimately, beautifully, lovingly; the one folding snugly over the other, like night over day or cause over effect—pouring the balm of health

and kindness and reform into the wayward souls of earth's children. Sufferings are blessings; the evidences of Nature's justice; the careful baptism of Deific love eternal.

It is my conviction, the result of considerable investigation, that should intelligence be transmitted and proclaimed, by some undisputed Authority, that on the last day of December next, the entire Medical profession—except the departments of dentistry, surgery, and obstetrics—would “positively make its last appearance” in the world, mankind, even with their present limited knowledge of the laws of life, yea, even with all their diseases and infirmities upon them, would straightway be immeasurably benefited. And furthermore, if it were not a digression, I would say not less of the other non-productive professions—the legal and clerical—excepting certain departments of usefulness which each profession contains. These three professions are as *crutches*, upon which discordant and diseased and ignorant humanity walks and hobbles along its progressive pathway. It would tend at once to develop centralization of character, if these fictitious helps were banished; and all men would teach their offspring to be self-developed, self-protective, self-reliant, self-poised, harmonious throughout, and independent. Man always neglects and injures himself when he fancies the possibility of obtaining a reliable antidote, a sort of vicarious atonement, for sins and evils. Dr. Brandreth's pills, for example, have encouraged thousands to over-eat, or to eat impure foods, confirming at last some painful disease. I do not know where nor when we shall find the termination of the deformatory evils to humanity, which have been evolved from the modern theological dogma, known as the “vicarious atonement.” It gives the impression to believers that sin and evil of every shade are conditionally pardonable, by compliance to certain methods of life, and forms of faith. The world will come right, it seems to me, and individuality of character will be normally and permanently

developed, only on the principle that *nothing is pardonable which is wrong* or substitutionary, but is certainly self-punishing and self-corrective both now and hereafter; the rapidity of which sublimating and regenerative process, is determined and regulated by the disposition and resolution of *the individual*; which disposition and resolution must be indicated and sustained with open deeds, not to continue in evil thoughts and discordant habits, but to turn cheerfully and willingly from the imperfect, and learn to do well through the coming cycles of eternity.

But to our leading question: When is marriage proper? In our country, it is Nature's decision, that a woman, who is spiritually-minded with sunny temperaments, would be exempt from large families by remaining in the freedom of youth and maidenhood well-nigh to her twenty-fifth birthday; then, to unite materially and socially with one whom she feels and sees to be her own spirit's mate, neither much younger or older than herself, with a good physical constitution; and most certain am I, that, at such a wedding, Nature will be the officiating Priest—joining the love-sanctified twain so truly, so firmly, so indissolubly together, that no man or circumstance, though inspired by malice or empowered by society, could put them asunder. Yet the question of *duration* remains with the consoiated pair; not with arbitrary regulations or fleeting circumstances, though these may perform some part in determining the result.

Methinks you will oppose this philosophy of marriage, by referring to laws and habits which characterize the animal world.

Reference to conjugal "facts," visible in lower kingdoms—by which to determine what is right and what is wrong for mankind—will serve mainly to confound superficial investigators, but will not at all invalidate our propositions concerning the improprieties, indelicacies, and inconveniences of premature marriage. Of this I am quite sure. Everywhere I have care-

fully alluded to the habits of animals as suggestions, but never as *guides* for man. You will remember, I think, that the Human World should not, nay, *can not*, be weighed and measured by a world of beings (the animal kingdom) which, in each great essential, is its inferior. We are not, therefore, to contemplate fundamental facts (common to subordinate degrees of life) as analogies, but as *indications* only; not accept such facts as a criterion standard of measurement whereby to determine man's rectitude or unrighteousness—more emphatically *not* in the higher branches of the tree of human life—such as the attractions of Love, the teachings of Intellect, or in the intuitions of Wisdom. You will perceive the reason:—because the highest developments, the *highest* habits of inferior organizations, are not comparable (except in fundamental principles) with those which are proper and natural to the *civilized* human soul. Animal characteristics, to the philosopher, are tertiary indications and prophecies, so to speak, of what in man has already appeared, or eventually will, in full bloom, with a sweeter and grander fruition.

Justifying marriages among mankind as quick as the organic systems of the sexes are qualified for and inclined toward parentalism and maternity—on the crumbling ground of analogy, that such is found to be universally the public opinion and the custom of Nature in subordinate spheres of animated creation—is a justification of all others the most uncertain, unsound, and fictitious; inasmuch as such a method of reasoning and of living is nothing less than measuring the greater by the lesser, and degrading human habits to a plane in common with the unspirited and transient brute. “Our ways” are not (or should not be) as those common to animal organizations.

Suppose man should consult the inferior kingdoms for a standard of morals—in respect to war, or slavery, or other discords in our social organism—would he not find unwhole-

some examples? In the brute-world we behold the weak subjected by the strong. Might prevails over Right (as we would humanly say) among our forest animals. There is fighting, and desperate slaughter, with earth's wild dwellers. Shall the civilized consult the *uncivilized* for a rule of morals? Shall man ask the brute for a righteous law to regulate marriage? Surely not. He would not copy the conjugal habits, the unrefined and unprogressed passions, of animals! What is natural and chaste to inferior organizations would be absurd and vicious in the world of immortal men and women. You will recall our philosophy of evil—the substitution of one law for another—mankind copying from and obeying the laws of animals. In fact, man could not copy successfully the marriage law regulating animals. For in this, as in several other particulars, the inferior races differ among themselves. I have shown that some animals are bigamic, others polygamic, others omnigamic, and still others monogamic; according to positions which the several classes occupy in the scale ascending toward mankind—according, also, to foods, climates, and the periodicity of the passional forces in the female among animals.

Righteous marriage—being to the human soul unspeakably superior to the mere incidental corporeal function of propagation, a function which covers, with utter satisfaction, the entire disk of the animal's periodical conjugal attraction—is the holiest relation, and is most essential to perfect progression in Nature's pathway; and should, therefore, be steadily sought and lived for from early youth to the period when the formation of such a blessed *unity of spirit* is at once chaste, beautiful, spiritualizing, harmonial. What a blessing to meet one's *mate* in early years—to form the heart attachment—and live consecrated to that pure Ideal, until the consummation of the outer relation—when the law of mutual and similar development will most naturally and spontaneously begin upon the twain its perfect

work. The doctrine of the mutuality of spirit-growth, as the means of *eternizing* otherwise transient unions, makes all conjugal infelicities quite perilous, if long indulged or permitted ever roughly to vibrate the tenure binding heart to heart. Mrs. Hemans was evidently reflecting upon the happy hymenial union, when she said—

“I bless thee for kind looks and words
Showered on my path like dew,
For all the love in those deep eyes,
A gladness ever new!

For the voice which ne’er to mine replied
But in kindly tones to cheer;
For every spring of happiness
My soul hath tasted here.”

The intellectual faculties should be cultured enough to impart to the affections a clear image of the Ideal Companion—the *One* whom the soul’s heart yearns to embrace evermore—with a deathless love, caught momentarily from the ever-breathing life of Deity. Each individual needs this all-supporting, ever-watchful, beauty-giving, nuptial unity. Joy, enthusiasm, inspiration, come with true marriage—so pure, so holy, so heaven-like, so grand! Like sweet aroma from a garden of immortal flowers—like soft strains of music from a distant harp swept by the breezes of paradise, like a glorious sun shining through all the mists of earthly darkness—cometh the Love of the nuptial partner of our present and future Progression. Each is to the other, *all the world*—shall I say, “God manifested” in the flesh? The words of true Love are words of God. To what shall this love be compared? It flows beautifully, like a living lyric—sweetly, like the music of spirit-birds—majestically, like the epic of omnipotence! It illumines the soul, gives the courage of the Lion, the majesty of the Horse, the ambition of the

Eagle, and the beauty of Venus. Thomas Moore hath rightly judged the grand moral effect of conjugal affection—

“It is *for thee*, for thee alone I seek
The paths of glory—to light up thy cheek
With warm approval; in that gentle look
To read my praise, as in an angel’s book,
And think all toils rewarded, when from *thee*
I gain a smile—worth immortality.”

If *parentage* is to be considered the paramount object of marriage, which is the current faith among supernaturalists—or in other words, if Man is to be esteemed as only an animal fashioned in a higher mould, and not a Being of indestructible individuality, a little lower than the angels of truth and purity—then, manifestly, it would be normal reasoning to decide the period of the outer nuptial tie by reference to corresponding exhibitions in lower worlds of animation. But inasmuch as a truly-developed man is really comparable to nothing below him—and inasmuch as his organic laws and spiritual endowments are not identical in degree with, but are *continuations* of, what we behold (essentially) beneath his plane of existence—so, therefore, is he *elevated* far above, and should henceforth be esteemed superior to, all such inferior standards of correspondences and obvious analogies; and hereupon we affirm, that every physiological attempt to determine man’s foods, or habits, or attractions, or destinies, by reference to his physical and mental inferiors (the animals), is, to say the most charitable word, not less than unpremeditated sophistry in logic; and becomes, as hundreds of miserable hearts too well know, a slow destructive poison when practised through life by the married. From animals, it is true, we may learn the laws of integrity to Nature; because their habits suggest principles, and aid the human intelligence; notwithstanding which, man is not measurable by them; for his habits are all legitimately and naturally his own;

and our business is, to ascertain the Laws of Nature as they apply to human beings; inasmuch as a life attuned to these laws is equivalent to the "will of God" being done on earth as it is in the spheres of higher existence.

The most susceptible era to the conceptive process is anywhere between sixteen and thirty; after this, the utero-impresibility is diminished and moderated greatly, and a period comes on much more in favor of healthful generation, with less fertility. Some political economists have welcomed war, famine, pestilence, disease, as providential methods of counteracting the tendency to over-population. But the doctrine of "fewer and better" in families—and temperance in the marriage relation, the avoidance of extremism, the preservation of the "Love-essence"—is the Harmonial remedy against superabundance in births.

Aside from organic reasons, and aside from psychological objections to early marriages, we should remember that youth is the period when the superficial and the transient, not the spiritual and the permanent, mainly magnetize and control the impressible emotions; to which the intellectual faculties, yet without discipline, are naturally subordinated. External attractions, the earth-born dreams of sensualistic felicities, are chiefly influential. Youth lives, as youth naturally should, in the outward. A handsome visual expression, a blooming and brilliant face, a form fashioned for the display of grace and ease, a sweet voice, the power of song, elegance in dancing and waltzing—some obvious fascination, some single perceptible enchantment, not the well-conceived adaptation of the *Inmost Principle* to the conjugal needs—such, mainly, influence the youthful nature and the uneducated youthful imagination.

Inasmuch as marriage has a mission expressly to the Inmost Soul-life, and is not to be contemplated as important merely as a *relation* of temporary terrestrial convenience, therefore the

young, by cultured nature, are admonished to put away not only childish, but *youthful* things also, before entering upon the conjugal experience. The reasonable will perceive the necessity of patiently allowing the spirit, with its varied attractions and latent attributes, to progress beyond external motives (which include sensual inducements) for the contracting of marriage. And yet, under all conditions in life, our Philosophy teaches the beauty of cheerfulness and the necessity of spontaneity.

“Some parents,” says a writer, “erroneously suppose that they must cultivate uniform gravity and seriousness in their children, and thereby make them old in mind and spirit even in childhood. They might as well fetter the frisking lamb, or aim to make the leaping brook flow demurely over its tiny cascades without a sparkle or a ripple. The truth is, man is the only being to whom the Creator has imparted power to laugh and to perceive the ludicrous and the witty. This sentiment, in conjunction with that buoyancy of animal life exemplified in mankind, especially in youth, produces that sportive tendency which gives harmoniousness and playfulness of character. We would not argue for thoughtless levity, but we would earnestly commend a sparkling cheerfulness enlivened by wit and youthfulness of spirit, which would enable parents, and even grandparents, to be desirable company for youth. When men forget to be young, they lose their power to please and control and mould young minds. Napoleon, with all his depth and comprehensiveness of thought, and his power to wield armies and make the world tremble, could unbend himself so far as to allow his son to ride him as a horse around the nursery with a whip, and Henry IV., of France, as well as some of the most noted divines of England and America, have not been too wise, or too dignified, to commune and sympathize with their children in a similar manner. Some of the most re-

spected and most successful teachers we have ever known, have joined in the sports of their pupils during recess—indeed, the most successful military commanders have been noted for their disposition to gain the love of common soldiers by mingling freely with them in their sympathies and pleasures.

“Whence the general remark that the sons of ministers and deacons are more wild and wayward than those of others? Is it not partly because they are the inheritors of more than an usual amount of mentality, and partly because in direct contradiction to their spirited nature, they are curbed and restrained in all the merry pastimes peculiar to youth, and taught that religious duty requires formal seriousness and an unyouthful demeanor. Their sprightly, mirth-loving aspirations are smothered at home, to burst forth abroad in all the wildness of unrestrained indulgence. Let the religious unbend their austerity, and sympathize with their children at home, if they would shut out the temptation to seek pleasure abroad, which pastime, when injudiciously selected, becomes the high road to ruin.

“We know boys who will never fish, skate, or go gunning, or sailing, or make kites, hoops, or wind-mills, with other boys whenever they can join their fathers in these pastimes—and how beautiful the sight when the mother and daughter can freely mingle in all that warms the heart, inspires the hope, or cultivates the taste of youth. Let me have the first place in the love and sympathy of my sons and daughters—enjoy all their inner confidences, and have in keeping the holy archives of their choicest susceptibilities, and the world may allure by its most delicious baits, or envy and malice howl around them in VAIN.”

Instead of introducing new social methods of regulating “the love-relation,” to cure extremism, I would urge a *reform in food* as the first step essential toward a correction of the abuses of

the sexual nature; and, second, a purification of the motives and main-springs of the marriage institution.

We find no despotism in universal Principles—no uniform standard whereby to regulate the nuptial relation of the different Temperaments—no method of determining, with unerring precision, exactly when outward marriage is chaste, nor when or how frequent the sexual embrace is healthful and legitimate. Upon these matters nature consents to no dogmatism. But we affirm, and press most earnestly upon you *this initial thought* as essential to your progression and happiness in marriage, that nature's own pure unadulterated instructions—the combined and playfully spontaneous suggestions of both body and soul—should be obeyed as the best Teachers; but this only, when there is nothing unsound, adulterous, or misdirected, in your physiological and psychological habits; when, in a word, you stand wholly uncontaminated and emancipated from all the “causes of conjugal misdirection” as heretofore explained.

The *spiritually united*, remember, may be arrested on their pathway toward eternal marriage, and be thrown asunder never more to meet, by persistent violation of the diatetic laws of present existence. Therefore the body, the spirit's holy temple, should be governed by Harmonial Laws—in regard to eating, drinking, &c.—to the end that a full fair life may be self-insured, replete with the sprightliness of a pure inward youth, ornamented by the quiet wisdom of simple-mindedness; to the end, also, that the fires of Truth and waves of Love may never grow dim and subside in consequence of the discipline and familiarity which are inevitable to the progression of many years, or the resistless mutations of time in the revolution of countless ages.

True marriage, remember, is of the spirit. Without this, all happiness is fleeting. Spiritual enjoyment has a sun-like power over the world, reflecting light and warmth, and beautifully fertilizing all the earth, whereon the streams of life flow onward.

Therefore, you should not bring to your mate merely that which is corruptible. High-born natures, the spiritually tempered and harmonially exalted, can not easily bear to think that the spirit should yearn through the flesh. "Yet," says such a soul, "do I respect the body as the 'temple' wherein my love now dwelleth to perfect the soul; as the 'garden' wherein the spirit buds to blossom; as a 'cradle' where the infant-life is rocked; as a 'cottage' where I wait for a moment; as a 'palace' where the spirit is crowned; as an 'altar' from which I aspire unto the infinite, till prepared *I* shall rise and dissolved *it* shall fall."

True lovers are each other's translators. Feeling the same gratification, and receiving the same benefits, the twain can quote to each other the same expressions: "O best Beloved, thou hast unlocked the love-treasures of my soul; thou hast descended to the hidden mine and brought the jewels forth—jewels which before I had no knowledge of possessing; thou hast shown me they were God's, and of unsullied purity; thou hast bade me deck my soul therewith, for they are mine and thine for evermore; thou hast opened all the pent-up streams of undying love in my soul, that they might rush into the ocean of thy spirit, mingling my whole life unreservedly with thine! My soul was to itself a *stranger* till thou introduced me to myself. Thou camest to my imprisoned nature, brought with thee the lamp of truth, unclasped the prisoners' chain, set the captive free, and led my spirit forth from darkness; and now, Beloved, our dual natures mingle into one essence, and I yearn from all earth's trammels and pageants to escape and be *with thee* and *only thine* through all the embowered spheres and rose-crowned periods of never-ending existence! Thou art the Home of my soul; my heart's resting-place; and the imperishable seeks thee, because its life thou art. The immortal in me woos thee, for thou art its Heaven. My eternal essence would mingle with its undying whole! I sit *with thee* beneath the shadow of the

‘tree of righteousness,’ and all around us bright fadeless flowers are springing, and I gather them, and thou dost form of them a beauteous wreath to crown and bespangle me like an angel ; or, leaning lovingly and confidingly *on thee*, I ascend the mountain of life, and from its glorious heights, gaze far and wide into the Universe, beholding beauties and deific sublimities unutterable ; yea, like a child I rest in boundless confidence upon thy bosom, *and thou art ever near*—for ever mine and *mine only* : this, this, my own best Beloved, maketh earth a heaven ; and the templed aphorisms of my soul’s deepest heart, blending their voices with those of my understanding, assure me that this happiness shall continue without alloy—changeless and eternal as the universal God. Yea more, my own true Heart—while with thee, all *earth-life is divine !* I love to hear the murmuring stream, and listen to its rippling lay : I love to gaze on some bright star, and feel the beauty of its silent joy ; but better do I love thy sweet loving tones whispering in mine willing ear ; my inmost heart stands still when thy lips doth part to speak to me ; and brighter than the brightest star is thine eye—it beams more dear on mine ; I love the sun as it lays the beams of beauty over the earth, and upbuilds the palace of the day ; I love yet more the flowery Spring, with its glorious array of virgin beauties ; but all these bring me no joy, if thou, Best Beloved, art away ; my heart has love for all that’s fair and beautiful upon the earth ; but nought is fair where thou art not, and in thy absence joys are dearth ; I love to think of worlds afar, and of a pure life beyond the tomb ; and oh, the thought *to meet thee there* robs the grave-passage of its gloom. Yea, I love to think of that bright virgin world, Beloved, where joys eternal reign ; and I pray to meet thee, on yon love-lit shore, *never to part again !* The soul hath its aphorisms ; and I feel that I shall surely see thee there, Beloved, and wander child-like by thy side—as thy spirit’s mate ; we will voyage from

world to world, on wings of thought, acquiring Love and Wisdom denied to us by earth: O, glorious thought! that when truly enfranchised from the ills of life—our spirits liberated from Passion's thrall—we become the blest inheritors of eternal worlds, where LOVE IS ALL IN ALL!"

Having defined the philosophy of Reform, delineated the mind's three Divisions, analyzed the human Affections, reviewed the world's estimate of Marriage, pictured the characteristics and vices of Extremists and Inversionists, presented the causes of conjugal Misdirection, considered the origin and dependences of Love, examined the law and mission of the love Relation—having marched deliberately through these departments, I now perceive the utility and necessity of presenting thoughts on the social responsibilities of marriage, with a concise review of the rights and wrongs of Divorce. These thoughts will appear in the next discourse.

By way of a condensation and recapitulation of foregone conclusions concerning these relations, I submit the following:—

1. *Resolved*, That the true Marriage Relation between the sexes, is not an arbitrary and merely civil contract (although a social and civil recognition thereof is proper and necessary to regulate property, &c.), but is the most *interior* and the *divinest* relation possible among humankind; that the true Marriage is essentially and inevitably *monogamic*—is suggested, regulated, and solemnized by a universal Law of Justice; and that this true marriage may be entered upon with all the *precision* which characterizes any exact science—considering Woman as a Messiah of Love to the Man, and Man as a Messiah of Wisdom to the Woman.

2. *Resolved*, That Conjugal Love, or that the element in both sexes which suggests and leads to marriage, is the grand basis on which we predicate a large proportion of our hopes of the

progressive perfectibility of mankind ; that the inheritance of a healthy body and a healthy soul is a priceless boon, the possession of which *does away with the necessity of physicians for bodies and clergymen for souls* ; and, therefore, we believe that the marriage of the *right temperaments* is more essential to human progression than any merely social improvements or political revolutions. Hence we consider the discovery of *the true science of Marriage* (which we have recently made) as not only calculated to prevent the immense number of unhappy unions, and produce *Harmony* where now discord reigns ; but that such a *science*, in application to the regulation of marriage, would eventuate in better, happier, wiser generations of men and women.

3. *Resolved*, That all—especially the married—should individually encourage only *such habits and such appetites* as tend directly to cleanliness of body and perfection of soul ; to the end that all may be healthy and happy, and that the children of the future may inherit only sweetness of person and harmony of spirit ; therefore *resolved*, that we will henceforward abandon the excessive use of every species of animal food—especially reject swine's flesh, which is filthy and productive of scrofulous diseases ; and, besides, that we drink tea, coffee, alcoholic mixtures, and use tobacco, *only as remedial agents*, not as beverages or as the supposed promoters of corporeal happiness ; that, in all departments of the passional nature, to avoid both extremism and inversionism—all excesses of every kind ; and in all the local and general affairs of existence, that, we preserve a rational and philanthropic spirit, always making it a sovereign rule of faith and practice to—DO GOOD TO SOME AND HARM TO NONE.

LECTURE XVI.

THE SOCIAL RESPONSIBILITIES OF THE MARRIAGE RELATIONS; OR, THE RIGHTS AND WRONGS OF DIVORCE.

THE history of divorce is coeval with the history of marriage. Some authors affirm that the matrimonial tie is a few days more ancient than divorce.

It would seem, according to certain traditions, that the *first idea of divorce* occurred in paradise. There is a religious fable among the Aztecs, that after the great God had destroyed the earth's inhabitants for the second time since their creation, he published throughout his kingdom a proposition to this effect: "Behold! I, your creator and king, hereby promise to grant to any one who will go down to the earth and repeople it, the first wish which may be made by that one to mine ear." This proposition produced much excitement and discussion. At last, a very beautiful princess, clothed in a robe of many colors, holding in her right hand a shining weapon, called upon the creator, and said: "My lord and king—I will repopulate the earth if you will grant me my *wish*—I wish to be put asunder from my husband, and to be joined to the one whom my soul loveth." Her wish was granted, whereupon she hurled her shining dagger to the earth; and from its fragments there came into existence a new race of men! We know not how many daggers would be converted into instruments of good by the legal separation of uncongenial souls.

Another fable, of Jewish adoption from early Egyptians,

implies that divorce was suggested soon after the first terrestrial marriage. Adam was deeply afflicted with his wife, and mainly on her account; in consequence whereof he seemed earnestly to desire a *divorce*—being but a few days subsequent to marriage.

Dishonor and *divorce* seem, side by side, inseparably related in history. We read of no divorces—upon a principle of inherent justice. Jesus recognised divorce as proper *after* the crime of fornication; never as a means of more individual harmony, or as a step toward social advancement.

Moses permitted divorce, on the contrary, for a variety of reasons; but, invariably, in favor of the man. A husband might “put away his wife;” but a wife had no liberty to put away her husband. Enslavement of woman was natural to the Mosaic era.

Jesus permitted divorce as the effect of dishonor—and considered it dishonorable or adulterous for any one to marry her who is thus put away—a method, as all history demonstrates, that surely leads to conjugal extremism and injustice to the rejected. His reasons for recommending this method are not satisfactory. He did not leave the power totally within the husband’s self-sovereignty, as Moses did; and so, in the New Testament era, we encounter expressions of more regard for the elevation, equality, and self-sovereignty of women.

The Pharisees of old, who represented the class we now term conservative or *exclusives*, have really done the world a service. Methinks mankind would have obtained very little information from Jesus had he not been questioned by the conservatives and scribes of his time. Which shall we feel most grateful for—the cause or the effect? “The Pharisees also came unto him, tempting him, and saying unto him: Is it lawful for a man to put away his wife for *every* cause?” Jesus answered this question with an orphic ambiguity. He began far from the

point, and did not arrive at it with a clear practical conclusion. He replied in the Jewish style—that “he which made them [the sexes] at the beginning made them male and female . . . that they shall be one flesh . . . and, what God hath joined together let no man put asunder.” Here he seems to teach the sanctity of *legal* marriage—making legal and natural union identical. The conservatives then said: “Why did Moses command to give a writing of divorcement?” To this he replied: “Moses, because of the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so.” And then Jesus proceeds to lay down the law, that *crime on the part of the woman*, adultery, is the only ground whereon to rest the right of divorce. We regret that so much power was still conceded to the legal husband. And yet when we reflect upon the customs of that age, to which the Nazarene occasionally submitted and subordinated his impressions, all regret passes away in our admiration of what is natural in the progression of ideas and the procession of nations. His developments were as high, as broad, and as practical, as his organization and the era could produce or receive. Nevertheless, a breath of prayer steals over this admiration—praying that, from the great self-illuminated soul of the carpenter’s Son, the world, prone as it is to follow religious chiefs, might have learned that *Divorce is as truly an effect of a principle in Nature as marriage is*, or as any other event in the constitution of things. Divorce and death are equally natural—each being an out-bursting, a liberation, a step to something better.

The Justinian code recognised the secondary equity of divorce; for a variety of causes. But the canonical law, introduced and established by catholic rulers, surpassed the other code—denying the right of Divorce for any cause, except adultery: and under no circumstances permitting, to the separated, a second marriage. This law opens the road to convents

and monasteries—to secret licentiousness and conjugal debasement—to adulteries innumerable.

Marriage has ever been esteemed, in some sort of interpretation, as a *religious* ordinance. Therefore, in all ages, and among all people, the church, or the religious system of the age and people, has arrogated to itself the power by divine right of *solemnizing* marriage, with a sort of sanctimonious and ghostly jargon of words, after which the twain are mysteriously transformed into “one flesh,” inseparably joined. And so it happened that the church also claimed the right to *legislate* upon the question of divorce. Here we behold *institutionalism* arrayed, with its instruments of torture and death, against *individualism*—the right of every righteous person to his own life and to liberty for ever!

The Hebrew church, the Christian church, the Romish church, and the Turkish church: each has its own laws respecting marriage and divorce. The church is both sovereign and legislator. It takes from the Individual his integral sovereign right to act, when civilized, as his best attractions and purest reason order him to act.

The popes substituted their decretals for civil laws: and soon learned and practised the art of subjugating individual liberty to institutional tyranny. Still the priests bear rule; and the people love to have it so!

Honorius III., Gregory IX., and Innocent III., issued the decretals of despotism—forbidding even that the civil code should be taught. The western nations, plunged in ignorance and superstition, consented tamely to this usurpation.

In this manner the popes and their bulls dominated over kings and civil laws: while the entire combination crushed and bowed down the people and individual liberties.

Under these theocratic and despotic conditions, the pope, *not* the magistrate or king, must be consulted in every case of

divorce. Of course, to the unfortunately situated there was never a ray of freedom visible. Such august divinity as the popes, such unapproachable supremacy, could not fail to awe the poor classes into silence. None had the audacity to apply for divorce, except the rich and influential. And even these were peremptorily denied the right to form a second marriage. In the Romish church the same is still true: so reverently does she follow in the footsteps of Jesus!

The popes stoutly resisted bribes and most eloquent appeals; and otherwise displayed faithfulness to the "letter" of the canonical law. I am not unmindful of so-called merit. Therefore, do I remember all this with surprise and pride—pride, that in the midst of ignorance and barbarism, men have firmly adhered to their honest convictions—however wrong, in the light of after-ages; a good quality, in our common nature—implying man's inherent ability to rally one day round some integral standard of Truth and Justice—from which no bribe or honeyed eloquence can tempt the soul!

Henry VIII. in vain solicited for divorce at the supreme court of Rome. The pope, true to his canonical law, would not consent. Being thoroughly disappointed, and touched in the pride of his nature, King Henry rebelled. He took to himself the right, excommunicated the pope, *divorced* himself from Catherine of Aragon, married a less noble but more beautiful woman, and opened the way to the civil liberties now enjoyed by the western nations and protestants.

Already I have shown that "virtue" is esteemed as inseparable from physical conditions. Such an estimate is a sure indication of barbarism. The oriental merchant considers woman as valuable in the market when her physical state is unimpaired. Virgins are warranted in Circassia as we warrant flour or calico. The same idea of purity is dominant to-day in America. But I can see a higher public estimate of virtue—the *integrity of*

the individual to the best attractions of his being. Any departure from or violation of these attractions is vicious. There is no other reliable road to virtue. Every mind can discriminate between the stomach and the brain—between passion and judgment—between the body without and the spirit within. If in all this I am not understood, I can then say, as Jesus answered his questioners, “All men can not receive this saying, save they to whom it is given.”

The Romish church has long considered the marriage relation *inferior* to physical chastity. The *outside* of the platter must be kept clean. It is a great thing to leave the world, and be married to the Lord only: and to avoid the common sexual relation—that is, the marriage state totally—as incompatible with holiness and purity.

In the 24th session of the 10th canon of the council of Trent, held in Luther's time, this theory of physical chastity (or virtue) is fully divulged as a sacred and heaven-binding law. The vow of personal chastity, it is affirmed, is recorded in the book of life. If it be true that this estimate of virtue is really approved in heaven, why did God originally make male and female? Why torment mankind with sexual attractions?

In the church code, *adultery* is the only cause upon which an action for divorce can be brought. But the parties, though separated in person and property, can not again marry. Under the divine law, in the opinion of God, they are still married. The mere pronouncement of certain empty words has rendered the tie immortal. The church did the work; and she can not err! She quotes: “What God [i. e., the catholic church] hath joined together let no man put asunder.” She therefore permits no second marriage; because there can be but one, and this no power can annihilate. It would seem that this law of the church is antagonistic to the law of Jesus: “Whosoever shall put away his wife, *except it be for fornication*, and shall

marry another, committeth adultery. Here a second marriage is *not* prohibited, but is rather *permitted*. Yet, as I have said, the reason which Jesus gives for justifying divorce for one cause only, is too ambiguous and circumscribed to cover the needs of this century—too superficial, perhaps, to touch the foundations of human liberty, and to secure conjugal righteousness in all departments of society.

The church of Rome has exercised a mighty hand in the formation of protestant opinions on this question. Our civil code is derived in general from the narrow and unphilosophical laws of religious chieftains. The Egyptian theories and customs have crept stealthily into our Hebrew Bible: the moral and civil codes of the Jews are riveted upon and endorsed by our Christian Bible: the Christian theory in general has clothed itself in a Catholic organization; the protestant system is an outbirth of this body—a sort of illegitimate child of the Romish despotism—and thus, by a kind of primogenial or hereditary process, all our civil arrangements, with the exception of a few modern modifications, rest upon precedents and policies and expediciencies which extend backward and downward into the very slime and mire of primary ignorance and oriental barbarism—back of the first wave of civilization that rippled along the valley of the Nile!

There is a strange absurdity lurking in the perceptive organs and pharisaically-educated consciences of our best politicians. How hard they find the work of living in the life of the nineteenth, instead of the twelfth or fifteenth century! These politicians are they who see surface-facts; not principles, which move and control the universe. Such consider legal marriage as the only preservative of purity; and legal purity as the only preservative of marriage. Perhaps there is a high sense in which all will agree to this: but not in the barbaric sense, methinks, that “purity” consists in merely physical conditions.

On this theory, the Roman Church considers that all marriages, duly solemnized, should be regarded as legally indissoluble. The church thinks so from religious convictions. The common law is based upon political or social convictions. The two coincide in acknowledging adultery a sufficient cause for separation. But the marriage tie still binds unhappy souls. A human being, thus situated, can no longer enjoy the conjugal state; yet, he is married! He can have a property and a personal separation; but, in order to make minds more cautious in contracting marriage, the law denies all further individual liberty. Such are the contradictions of surface-reasoners. Parties, thus circumstanced, are almost invariably immoral.

The social world is on the rally: a war, although bloodless, is to be fought. America is the place; we know how to do the work. With Native Americans, the covenant of 1777, "signed by the brave Fathers of our republic, and sealed by the heart's blood of Patriots and Heroes," is sacred still as the testament of a new-born savior. America is to show the world not only how to conquer tyranny in politics, but also how to procure freedom in religion and in all relations.

There are already several warriors in the field. They have engaged in the questions of marriage and divorce. Some of these have ascended to the adjoining world. But they are not less the friends of Liberty. I will briefly review them, not as to what they may this moment believe, but as they have spoken or written.

First: Moses was a *self-constituted legalist*. Arbitrary law and divinity were one with this man. His laws upon marriage and divorce were wholly in favor of the masculine. Men could put their wives away for various causes: but the wives were in bondage. In several respects the common law of our day is identical with the Mosaic programme. This, we work to reform.

Second : Jesus was a *humanitarian spiritualist*. The soul, not the body, concerned this man. As a representative of the future, Jesus uttered the gospel of Love—free from all the *extremism* of the marriage relation. His marriage was spiritual or ideal: in the soul only: not looking toward parentage nor the inconveniences of compound selfish housekeeping. In respect to divorce he was as lenient as his perceptions permitted. His doctrine, in several points, was grand and beautiful. For a man to abandon his wife, without the *one* cause, is to harm her in heart. If while in legal relation, you have sexual relation with another, it is the same as outraging your own mother's honor, besides being in general an *insult* to all womankind. These doctrines were quite sacred with a sect, called "Essenes" which flourished privately before the birth of Jesus, and corresponded in several things to modern Shakers. The social and spiritual equality of woman is recognised; nevertheless, the legislative and governing power is vested in the masculine.

Third : Swedenborg was a *philosophic religionist*. His doctrines of marriage and divorce are not essentially different. He esteemed "conjugal love as the *fundamental* of all loves, and the receptacle of all joys and delights." The true marriage "is nothing less than the conjunction of love and wisdom." He believes that the truly joined are ever growing more brilliant, more beautiful, and happy; giving and receiving, continually, of each other's existence or essence; and perfecting each other in love and wisdom for ever and ever. He recognised iron, copper, silver, and golden marriages: the *different phases* of human attractions and the diverse methods of ascending life.

In regard to divorce, Swedenborg is faithful to his religious convictions. His divorces are effects of external unions; and seldom occur, except as subsequent and consequent to crime. Yet his "second marriages" are somewhat natural. But he sees only an interminable hopeless prospect before those whose

love leads them into scorbutic and adulterous connections. They never find it possible to associate with angels; never grow better, as trees do, for contact and beneficent culture.

Fourth: Charles Fourier was a *social organizationist*. It is understood, among the students of Fourier, that he has demonstrated *scientifically* the *law* of the conditions according to which the association of men must be established. Nothing can be more positively certain, it is believed, than the societary disclosures of this social architect.

In going over the history of the past, Fourier discerned the different social, political, and religious *phases* of humanity—the fourth of which he terms “civilism”—meaning merely a *station* at which the race has arrived in Europe and America, but from which other and higher forms of society will most certainly be evolved. The most beautiful, the most rich, the most happy, he calls “Harmony”—being the fruition of the Christian’s ideal of a Millenium.

In order to escape the gulf of miseries and duplicities and cheatings, in which even the most civilized classes struggle, Fourier suggests the organization of secular *interests*—the formation of a “Phalanx:” a township of associated interests and attractive industry. All the buildings connected with such township—especially the Unitary Dwelling—is called the “Phalanstery.” When the earth shall have become covered with *phalansteries*, it is affirmed, the reign of peace and happiness will be equally distributed and universal.

In this connection I feel impressed to speak briefly of Robert Owen, the *moral circumstantialist*. This noble being has wrought like a divine ambassador. He has labored many years for man’s elevation. His theory is—

I. Equality in education, in training, in external condition.

II. True formation of character from birth.

III. The annual creation of a surplus for all.

IV. The introduction, in every department of life, of mechanical, chemical, and all other sciences, to perform all the disagreeable labor of society.

V. The character of each to be so formed and so situated as to render all civil and military professions worse than useless; and to bestow the money and labor now employed to sustain them to the education and happiness of all.

Prior to his conversion to Spiritualism, he had labored without any great results. I trace the cause to three prominent mistakes—

1. Appealing to the rulers and governors of the world; with the hope of inspiring them with the necessity of Reform.

2. Leaving out the religious or spiritual element; which is natural to man as are heat and light.

3. Asserting that God, through nature, creates all the qualities of each individual at birth; but that the *direction* of the qualities and character is given by society—good or bad, in accordance with contiguous circumstances. But since the dawning of the Spiritual Era, whose fertilizing rays have penetrated to the deepest retirements of his moral being, this indefatigable man is more than ever hopeful and earnest in his belief that the race is to be ere long promoted from ignorance and misery to the peaceful eminences of wisdom and happiness. From what has been said you will observe a dissimilarity of reform methods, distinguishing Owenites from the school of Fourier.

Fourier taught that the “four columns on which the harmonic state rests, are *Industrial Attraction*, the *Integral Minimum*, *Unitary Education*, and *Proportional Population*.” He accordingly provided, by social organization, for a full and healthy exercise of all types of character. He believed that man would never be pure nor contented with less than individual freedom. He read in the human soul the words of its destiny; all true social science, in its radical attractions. All wants have satis-

factions; all curiosity, a complete gratification; all aspirations, their answering realities. "Attractions proportional to destiny." Hence, he disposes of the troubles of marriage and divorce through an organization of social interests. Competition, frauds, the whole category of sharpers and swindlers, disappear in the grand circle of harmonic relations. The children belong to the *phalanstery*, or not, as their parents desire; and thus all social objections to granting divorces are summarily annihilated.

Fifth: Henry C. Wright is a *moral radicalist*. He looks from the individual down upon society. Man and woman are all in all. Human laws, as eliminated from social combinations, have *no right* to dictate the grounds of either marriage or divorce. It is a purely personal matter. If two married find themselves mistaken in each other, they should separate, and society has no right to forbid them a second marriage. "Let every woman be fixed, as God is, *never to live* with a man as a wife whom she does not love. Let every man be equally true to the voices of his nature, and an untold amount of misery would be saved to both." He says further: "being divorced, each has the same wants and attributes as before. The fact that they have been once mistaken and bewildered can not destroy this want of their being." The twain still seek the true marriage relation. And human laws have no right to cause them to disobey "the higher law written on their souls." If human legislation does this, "it usurps a tyrannical power against which *every pulse* of true manhood and womanhood revolts."

Sixth: Stephen P. Andrews is a *philosophic socialist*. He is not unlike the former (H. C. Wright) in his individuality. He comes before us as the disciple of Josiah Warren: "an obscure, plain man, one of the people, the most profoundly analytical thinker who has dealt with this class of subjects, has discovered *principles* which render the organization of society

as simple a matter of science as any other." These principles are "the Sovereignty of the Individual;" and "Cost the limit of Price." What shall we say of all this? The self-sovereignty of each individual is another method to social Reform. It is the opposite of Owen and Fourier. Society is exposed to the self-regulated acts of the individual. Every one is understood, however, to practise this self-governing principle *at his own cost*. But mankind are bound together by a thousand silken cords—girded round about by a magnetic belt of subtle sensibilities—which communicate an *injury* done to or by the remotest person to all other members of the living whole. Who shall have wisdom adequate to say when and where benevolence ends and self-preservation begins? What man can always know when his own acts are confined to himself?—when his deeds are done purely and exclusively *at his own cost*? The principle of commercial equity, is—*Exchange of Equivalent Costs and Burdens*. The popular method of commercial injustice, is—*Exchange of Equivalent Values and Benefits*. This is considered to be at once not only the grand practical solution of the social problem, but, also the pathway to social equity, and to freedom in all human relations.

Starting from this postulatory law, Mr. Andrews has inferred and published many conclusions, touching social reformation; with some of which, doubtless, the founder privately disagrees. In regard to marriage and divorce he speaks out like a lover of truth; not intuitionally, but intellectually. He opposes the perpetual, or exclusive, marriage. He objects to civil marriages because they make personal property of woman, restricting her self-sovereignty, and ultimating in compound selfishness and imperfect offspring. "Sexual purity," he says, "is that kind of relation, whatever it be between the sexes, which contributes in the highest degree to their mutual health and happiness, taking into account the remote as well as the immediate results."

"It may be stated," he remarks, "as the growing public sentiment of Christendom, that the man and woman who do not love *have no right*, before God, to live together as husband and wife: no matter how solemn the marriage service which has been mumbled over them." This he considers the *negative* statement; the *positive* side is this: that "the man and woman WHO DO LOVE, can live together in purity without any mummery at all—that it is *love* that *sanctifies*; not the blessing of the church." Mr. Andrews repels the insinuation that his doctrine is *similar* to the "Oneida Perfectionists;" but plants himself firmly and logically upon the broad principle of individual sovereignty.

Seventh: Thomas L. Nichols is a *scientific externalist*. He thinks respecting marriage and divorce mainly from the sphere of "facts" and uses. He looks at the question physiologically, and deals in multitudinous deductions of knowledge. His estimate of Nature's laws is drawn in general from historical experience and the fragmental testimony of medical men. He identifies a catalogue of certain historic facts with an immutable law. Therefore, he reasons well, but superficially; sometimes sophistically. He sees woman as a fine creature physiologically considered; and man as "a sterner counterpart" in every organic essential. I quote from the recent work on "Marriage," as authorized and edited by Dr. and Mrs. Nichols.

With Henry C. Wright, he says: "a love may be genuine and true for the time and not for all time [see page 290]. The woman who filled my ideal twenty years ago, may have no attraction for me now." From this he concludes that *variety in love* is as natural as the demand for variety by any other human attribute. "There is," he asserts (see page 296), "no evident reason why the law of variety, which extends to the studies, pursuits, pleasures, tastes, and passions—should fail when it comes to the question of variety in love." . . . "If the God of nature has given vari-

ety as an element of love, we shall only make discords by our denial of this law" (see pages 312 and 315). . . . "I assume it as a fact of human experience [here he depends on facts] that such a passion does exist—that the principle of variety, change, alternation, as an element of healthy enjoyment, belongs to every passion of the soul, and that the passion of love forms no exception."

"The law of variety"—what shall we say of this? Is there any such law in Nature? Is there a law of *alternation*, in the higher departments, which leads to perpetual marriages and incessant divorces? Did you ever behold any inconstancy between the moon and the earth? Is there a law of fickleness? Is polygamy a law among the harmonious? Look at the system of nature: do you not behold evidence of analogy, teaching throughout a law of variety? Is there a law of analogy? If so, has it limitations? Does there exist another law for the regulation of analogy? Or, is the law of analogy lawless? All animals live upon food, untouched by science—upon meats and herbs and grains—uncleaned and unbaked: shall I regulate my dietetic habits upon analogous principles? An individual with defective concentrativeness, and with other organs more or less unfavorable to straightforwardness of character, is presently fatigued by his occupation—his nature demands a variety of pursuits: shall I follow the method of a defective person? An unsteady nature, yielding obedience to his inevitable emotions of unsteadiness, is polygamic—in studies, tastes, pleasures, pursuits, and passions: does this nature obey "a law of variety," or does he follow the habitudes of imperfection? In a word: does not every well-developed person obey the law of Harmony? What is harmony, but *the unity of variety*—that is, the centralization of diversity?

Every love, as I have hitherto affirmed, is monogamic: I

speak now of the regulated soul. When the soul finds that occupation which meets its attractions, it does not wish to be divorced therefrom, but steadily loves and labors onward. Alimentativeness desires a variety of dishes: is this organ polygamic? Certainly not. And why? Because different articles of food do not imply different individuals, but different expressions and forms by which to gratify *one* desire—just as the gentle pressure of the hand, the affectionate expression of the eye, the soul-born lingering kiss, the interlacing of form and feeling, the almost infinite diversity of caress—just as these, between purely-sanctified monogamic lovers, constitute a “variety” of impartations of love from heart to heart. But presently comes a fatigue, a thought of monotony, a longing for novelty.

Well: have true lovers no other resources? Let me think. . . . Society is accessible—friends are to be visited and entertained—the imperative demands of the remaining five affections are to be considered—the duties of diurnal life should be conjugally shared and discharged—and to all these varieties may be added an endless programme of pleasurable efforts and realizable aspirations for the world’s advancement. But love expands by exercise, it is said, and enlarges by admitting *many*: while confinement to *one* only dwarfs and circumscribes its powers and enjoyments. Is this true? Nay. There is something wrong when such results ensue. True lovers can grow and enjoy without limitation. But when they have insulted the divine law, violated its sanctities by extreme familiarity, and outraged its diversified expressions by some over-wrought indulgence—then, and only then, does the soul experience the constraints of conjugal monotony so-called, and begins to look abroad for variety and imaginary “freedom of the affections.” Can there be freedom in error? The truth shall make you free!

There are manifold felicities, sacred as truth and chaste as perfection, known only to true lovers. Conjugal love hath its own symbols—its own chastened forms of expression. These expressions can not be used intemperately without dilution; can not be misplaced without debasement. The *kiss* is most beautiful, and gives the clearest exposition of the hidden attraction, but not unless it be used sacredly for such purposes. If you embrace a friend, be careful lest your lower attractions gain the ascendancy. Adulteries are conceived by the copulation of lip with lip; and, presently, they spring into actual existence by the permission of still closer conjugation. If you embrace conjugally the lips of your friend, if you gratify the law of variety by means of caresses which only *true* mates should employ—then, *what sacred token have you left for the chosen of your soul?* Have you any expression in reservation; unpolluted and unknown to another? What can you bring worthy of the love of your true mate? You have exhausted the novelty of the kiss; you have allowed your celestial attractions to be led, or silenced, by the terrestrial of your nether nature. Oh, how easy it is to *invert* the felicities of marriage! Exalted and regulated natures worship the love-principle; and to such, adulteries, even in the ordinary manifestations of conjugal emotion, are unchaste and obnoxious. Shall we teach true mates to elevate the uses of their expressions? Shall we not draw a line of discrimination and refinement between the kiss of friendship and that of love? Shall we confound the loves, mingle their methods, and identify physical with spiritual attraction? Or, shall we love through wisdom?

Concerning *divorce*, this author (Dr. Nichols) is very free and self-assured. "It will be said," he remarks, "that there are undoubtedly *false* marriages, but there are also *true* ones. If by marriages is meant an indissoluble monogamy (or a union with one), a legal exclusive bond of a civilized institution, I deny

that it *ever* is, or *ever* can be right. I assert that the *promise of a man to love any woman* as long as he lives, is wrong. . . I denounce, therefore, the civilized marriage as a violation of the laws of Nature and the commands of God." See page 328.

Here, the world says, is opening the infernal abominations of a new Sodom and Gomorrah—a conjugal pandemonium; at the sight of which the "N. Y. Tribune" is thrown, temporarily, into the last stages of political decomposition. In order to avert this fatal calamity, and to keep the apocryphal institutions of our great cities from becoming popular, the (supposed) *editor* mounts his throne and issues several fresh decretals, as if commissioned expressly to do so by the court of Rome. See the Tribunes of July, 1854; from which I feel impressed to extract some words.

Eight: Horace Greeley is a *political economist*. He is a man of perception: a seer of things *as* and *where* they sometimes are not. History is his secular bible, and his schoolmaster is outward experience. He has no patience, therefore, to wait and "see whether the Mormon polygamy will prove beneficent." History points him to "philosophy teaching by example." Egypt, Syria, China, has settled the question that *promiscuity* in love is opposed to mental energy and national progress.

He loves the civil law when it says: "There can be no divorce without crime." He thinks the Individual should be lost in the state. From the state he *looks down* upon the individual; and determines, like the Romish pope, the liberty of men by the requirements and safety of the social compact. Which is the broadest and truest—judging man's nature by the darkness of institutions, or institutions by the light of man's nature?

Marriage, in his opinion, is an individual compact with the state; made at will, and at the risk of the candidates for marriage.

Two of opposite sex go to the State, and say: "we, having no legal impediments to our union, wish to be joined in marriage."

The state asks: "Do you feel yourselves so truly and surely ONE that you can safely promise, forsaking all others, to live consecrate wholly and purely to each other to the end of your mortal existence?"

They hesitate; such a promise requires a total disregard of the possibilities of all human change of alteration.

But the state continues: "Your response shall be *conclusive* here: it is given at your peril. If you say you are firmly blended by conjugal affection when you are not, yours is the wrong, and on your heads be *the penalty*—the penalty of dragging a *heavy and hateful chain to the end of your days!*"

Such unphilosophic language the *editor* puts into the mouth of the state. He seems to think that the married become "good husbands and wives from the necessity of remaining husbands and wives—that necessity is a powerful master in teaching the duties which it imposes." In the whole category of intolerant codes, methinks, there is not to be found one theory of political government more cruel, more inhuman, more unphilosophical than this—the recent *decretal* of the N. Y. Tribune; in several particulars, the best daily paper ever published in the world.

But I have placed before you the aspect of the battle about to be fought; and introduced to your attention the principal officers in this army. You know their method of warfare; now take such weapons as come most natural to your hand; for every one must, sooner or later, go into the reform field.

Amid and above all contentions is heard the voice of the Harmonial Philosophy. From afar it comes with the voice of song. How musical are its divine harmonies!—"Like a gush of sweet sounds from a golden land," for whose regenerating waters the world has been for ever faint. From distant stars it

comes, diffusing animation and beauty everywhere, like the morning light. It sounds like the gospel of true religion—more solemn than the last murmur of the storm blast among the hills; than the sighing of low winds among the grasses upon the ocean's shore.

The Harmonial Philosophy will destroy all barbarism in the marriage relation. It will exalt man's conception of woman, and woman's conception of man; and true marriage will then become the *foundation* of peace on earth.

The doctrine of modern church and state, that woman is man's property—that man by divine decree is woman's master—is the doctrine of contamination and cruelty. It is the worst form of despotism; and distributes an equal condemnation upon husband, wife, and offspring.

The opinion that marriage between the sexes, is a special arbitrary divine "institution," is founded on ignorance of Nature's laws. Marriage is *as much a fact* among plants, minerals, and stars, as among human beings. It is universal—the sacrament of life—the coronal development of immutable laws. And as a sequence, I affirm, that marriage *between* human souls can produce good results—i. e., the *children of love and wisdom*—only when consummated in strict accordance with the nuptial laws of Nature. Nothing can render a *physical* marriage a *blessing*! All blood-love unions are self-destructive.

The bible theory is, that man and woman were first made; then came into the world the institution of marriage.

But Nature declares that every organization is based upon, as well as derived from, inherent matrimonial laws. Marriage was before all things and in it all things consist. It is not only the *first* and most fundamental fact in the universe, but also the very *last* and most ultimate of all relations between earth and heaven.

The harmonial marriage is a marriage of principle—of life

with life—soul with soul for ever. To the true harmonialist, marriage is not a merely social institution. Marriage does not proceed from external sources; it is an outward manifestation of internal principles. The harmonial philosopher sees Nature material and spiritual, constructed upon the reciprocal principles of marriage. Two powers rule with equal harmony. Male and female, as a oneness, is everywhere visible. The *heat* of the sun is married to its *light*: their children people the earth with beauty and loveliness. Matter is everywhere *married* to Mind. *Attraction* is the conjugal companion of *repulsion*; their children are all the *motions* we behold in matter.

These motions, when married to matter, produce a higher offspring—life. The marriage of motion with life, as two conjugal principles in wedlock, produce—sensation. The marriage of life with sensation results in—intelligence. This is the greatest result of all marriage; the most perfect offspring of all nuptial relations. The marriage of love with wisdom forms the human mind on earth, and the divine mind in the heart of the universe.

Every young man and every young woman should be taught the great general principles of conjugal love. No person, old or young, is as useful and valuable to the world when single as married. I mean the *true* union: the joining of heart to heart, hand to hand, in sharing the duties, the responsibilities, the interests, the trials, and pleasures of this rudimental sphere; with the ineffably glorious prospect of a still closer blending in the future spheres; each helping the other to grow more beautiful, more loving and wise, as they ascend the progressive pathway of immortal being!

But it is delightful to enter, even this modern form of selfish civilism, the neat little cottage of the industrious and united. The present social selfish mode of independent housekeeping hath its rewards with its penalties. These I will not stop to

consider; nor yet to speak of the *ages* when it is chaste and healthy for young men and women to enter the marriage relation; because *enough* has been well-written on both points.

Concerning the rights and wrongs of divorce, the harmonial philosophy is alike explicit and natural. Our work is: to affirm and advocate the principle. Come what may—smiles or frowns—this work must be done!

Divorce is the *effect* of a law: the law of marriage. Transient marriages bring divorces. Divorces are natural, until the harmonial plane is reached; then, only an eternal union is natural. How absurd, therefore, to require *crime* as a pretext for divorce!

The social responsibilities of marriage are not as complicated as many legislators and lawyers affirm. We know that, in this order of society, there must be a legal recognition of marriage: a record made of the fact, in order to settle property questions, wills, deeds, &c., but the words, pronounced by the minister or the justice, are in themselves of no account either in earth or heaven.

In the minds of political economists, the existence of children is the invincible difficulty to the freedom of divorce. Divorce would be more easy in all our states, if two questions were practically and satisfactorily answered—viz.: 1. "Do frequent and easy divorces promote the morals of society, or increase the number of happy marriages?" 2. "What disposition can the state make of the children of divorced parents?"

It is not my purpose to answer these questions: but to affirm the *naturalness* and *propriety* of divorce. We need the principle: let consequences be manfully encountered.

JUSTICE is very simple—it is very grand, god-like, and glorious—is the *fundamental law* of all true religion. Will mankind never learn that policy is not principle? Will

politicians never learn that mere expediciencies are essentially immoral and unprincipled?

The existence of children is the greatest impediment to the settlement of this question. In Connecticut, Rhode Island, Ohio, Indiana, and two other states, the laws and provisions regulating divorce are comparatively humane. But the relation of the parents to the family, and the relation of the family to the State, is still the troublesome problem. In Fourier's organization all these difficulties are removed. But this we do not recommend. We must work upon society in its present condition. We should accept the PRINCIPLE OF JUSTICE, of individual sovereignty, and practise upon it as far as we can in wisdom.

Let us ask: "How far is the individual entitled to his personal liberty without the inference of society?" This is the weightiest of all social questions. But the *broadest* is always the *truest* sentiment; and so, we dispose of such a question by affirming a universal principle of justice, which commences with the individual, then flows outwardly to the whole, and back again to the centre. In other words: all are members of one body. Reformers should consider, therefore, that neither an individual nor a nation can commit the least act of injustice against the obscurest member, without having to pay the penalty. "There are," it is said, "to-day in our midst ten times as many fugitives from matrimony as there are *fugitives* from slavery; and it may well be doubted if the aggregate, or the *average*, of their sufferings has been less." Most of these fugitives are free from criminality.

When the Legislature refuses to grant a divorce without *crime*, or without some organic defect; the *injustice* must be borne by the social body. "Liberty, or death!" President Jackson's motto is good in this place—"Demand only what is right—submit to nothing wrong!"

Society is more vitally interested in the results of wrong marriages than in the consequences of divorce. I would that this interior truth could be seen fully by our legislators.

If there be any criminality in the case, it is a greater crime to get wrongly into the marriage state than to be taken legally out of it. From wrong marriages come all the children of disease and death. Churches and prisons, clergymen and lawyers and physicians, are the secondary evils of the wrongly-related temperaments. Good men and good women, *badly* married, produce morally-deformed and physically-diseased offspring. And society, refusing to divorce them without crime or dishonor, must build jails and gibbets, must erect penitentiaries and sanctuaries, and support a host of non-producing lawyers, physicians, and gospel-mongers—all, in general terms, temporarily to *restrain*, to *benefit*, and uselessly to *indoctrinate* the children of parents, legally married, with temperaments radically incompatible! Fellow-countrymen! ye voters and legislators—consider well this fact. If we must have stringent laws imposed upon the *attractions* of conjugal love, I pray that they be placed formidably and impregnably at the Hymenial altar—impressing the necessity of correct temperamental marriages between the sexes. But leave the *family* in freedom. Let society educate its young men and its young women into the science and importance of true conjugality. There is no other invincible safeguard against the commission of matrimonial errors innumerable. Our philosophy brings a plain revelation—*woman is a messiah of love and wisdom; man is a messiah of wisdom and love*. Harmonial unions depend always upon harmonial units. The intimate connection and dependence of marriage and reformation will surely commend our problem to the world's investigation. We teach a philosophy of marriage which inculcates the inseparableness of purity and liberty—that the eternal pleasures of the latter can neither be

obtained nor sustained without the former as a foundation. Harmonial philosophers, therefore, will be—

“Chaste as the icicle
That’s curdled by the frost of purest snow,
And hangs on Dian’s temple.”

Divorces, at best, are but temporary acts of a just benevolence: the *left-handed effects* of the great marriage law of boundless Nature. I do *not* look for much reformation from them. Nevertheless, when sought with the purest motive, divorces are good as steps to better things; and the uncongenially married should accept the Principle of distributive justice, and be henceforth free and true to the God of the universe.

Throughout this volume I have inculcated the doctrine, based upon an unchangeable law, that there are endless marriages. This view of the subject at first seems to assume that, when an harmonious union is formed on earth, there can be subsequently *no disunion* in the spirit land—that such union is fixed by a law which is immutable as truth—that two beings having been constituted so nearly alike that neither can out-run and leave the other in the race of progression. And yet, I have been plain in stating those conditions and methods whereby blood-love and transient unions may be promoted to spirit-love, and thus eternized; also how harmonious relations may be, through persistent negligence, permitted to dwindle down into radical discord and consequent divorce.

Progress can be made by one and not by the other. The wife may outgrow the husband. Shall they be divorced? Is this a sufficient cause for separation? Nature gives a negative reply. The eternity of a marriage is not jeopardized by dissimilarity of spirit-growth. One organ of the brain may greatly exceed in attainment its neighboring faculty—shall the brain

be disunited? Shall the soul be divorced from its self, because one member is more advanced than the other? Shall the head be sundered because *tune* has out-developed the organ of *time*, or because acquisitiveness has overbalanced benevolence? Nature answers—"No!" There must exist a deeper, more radical, and a higher cause than inequality of development.

The method of obtaining divorce should be more simplified; less expensive, and regulated by a Law of Justice.

I. Example: when two present themselves to the proper magistrate soliciting divorce, or when one makes an application in writing signed by the other, and both make satisfactory statements, and present sufficient guaranty in regard to the disposition of their children should there be any, then let their oath of honesty and free-will be taken and recorded, with their names, and a certificate of legal divorce be given to each in return.

II. If the law requires a *crime* as the basis of an action, then let us forthwith elevate the *moral* standard of right and wrong, and say: If a woman, under the influence of importunity and the desire for a home, marries one whom she does not fully love, that woman hath committed *adultery* and a *crime* yet more against posterity. Or, if at first she did love her husband, and subsequently for sufficient deep-seated and uncapricious reasons *loves him conjugally no longer*, but loves another instead and does not take that other to be her husband, she is then guilty of being both a prostitute and an adulteress. The same moral law is equally applicable to man under like circumstances.

III. If a woman testifies of disaffection toward her husband, or if the husband testifies of disaffection toward the wife, and her or his *probity* can be established by witnesses and neighbors by whom the parties are known, let such be divorced.

Of course a thousand different contingencies will occur; for which a humane legislature would make ample provision.

Parties should never be tempted to encourage disaffection from trifling causes—such as mere haste in speaking to each other, from any merely circumstantial causes, or the disgust and aversion of extremism or inversionism. Be kind and patient—exercise the broadest humanity toward each other: let nothing lead to separation, save an internal knowledge of constitutional inadaptedness.

If you seek divorce, do so from the Principle of Justice; never from caprice; nor be ever as cruel and barbaric to the rejected one as Abraham was to Hagar and her child.

Children should be provided for by the parents before applying for divorce—or, if not otherwise cared for, let the STATE adopt and instruct them—giving them a righteous opportunity to become educated, skilled in some occupation, and otherwise valuable characters.

All property questions and alimony can be settled by the legislature; or, if the parties desire and agree to it, by means of arbitration.

These methods will tend to render mankind more *just*, more *wise*, more *happy*. A free people will make for themselves simpler laws. Let us, my countrymen, plant our institutions upon the Principle of Universal Justice, without fear, and—“consequences will take care of themselves.”

Ah! you fear “consequences,” dear reader; you wait for examples and precedents. Had Jesus confined his intuitions and mental attributes to the “say so” of the Pharisees or Sadducees, or to the arbitrary teachings of the Talmud or revered gospels of ancient tribes, do you suppose he would have introduced a purer and more spiritual form of religion? Modern Progressives have, then, a glorious example of independence to

follow ; and as to morals, virtue, and honesty, why, good reader, fear not, for the Lord God *omnipotent* reigneth.

I believe in the perfect independence and individuality of the human mind. All external and objective authority is prejudicial to the symmetrical development of our interior nature. Thousands of persons have borrowed and begged and procured a species of negative or transient *comfort* from the postulates of some revered penmen. But do such, in a dark and cheerless night, add to your manhood ? Does it start you to action for the harmonization of your brother man ? Suppose you see some new plan for improving the structure and commercial antagonisms of society, dare you leave old assumptions and tread the new path ?

No ! methinks you are mortgaged to the shadowy and dreamy past ; the subject of some external "SAY SO ;" the willing slave to some inexorable popular master whose head and heart, like old Mrs. Lot's, are turned immovably *backward*—yearningly, for the ancient State and Religion. Oh, take courage from the following sublime exhortation :—

"Be braver, Man ! Trace to their source thy thoughts—
Electric, leaping or distilling from the skies !
Whither they lead be thou so bold to climb,
Not with thy soul alone—but with thy hands,
Thy feet, thy frame—for every part of man
To gain a glorious end must harmonize !
Inactive dreaming will accomplish naught.
Toil on, as those who love their God will toil.
Then shall the summit of great thoughts in Heaven
Be known to thee—not in vain dreams which fade,
But felt and comprehended by thy soul,
Which will a part of them as they of thee
Become—an eternal and unfading Fact !"

Remember ! it is the mission of every man to develop his

entire hood. We are told to "owe no man anything, but love." He who imposes upon the world a discordant nature owes all men a great debt. We owe every man an harmonious mind. A good nature, well-formed and evenly-balanced, is the world's need. Salvation is a function of our common nature. With energy, with firm obedience to the sovereign attractions of a God-given Reason, we should live and love for ever.

LECTURE XVI.

THE METHODS OF INDIVIDUALISM EXEMPLIFIED BY THE CHARACTER OF RALPH WALDO EMERSON.

IN order to bring the possibilities of a self-regulated individualism clearly before the reader, I proceed psychometrically to elaborate the centralizations of a well-known resident of the New World. The reader is requested to bear in mind that a psychometrical examination is to be regarded as giving an account of a person's state, and development, and disposition *at the time* the examination is made, and does not, therefore, take the form of a biographical sketch which pertains to the past history of individual life.

Ralph Waldo Emerson, the son of a Unitarian clergyman of Boston, a graduate of Harvard College, having turned his attention to theology, was ordained as a minister many years ago. Concerning the forms of worship his views changed, and he soon left the ministry for other mental occupations. He has been long known as a peculiar student, or metaphysician. He is the author of several works—"Literary Ethics," "Nature, an Essay;" was editor of that philosophico-historical magazine, "The Dial;" has published books and lectures, entitled "The Methods of Nature," "Man, the Reformer," "Essays," "Representative Men," &c., and is still the ever-working student and producer. I have myself never read any of these works; but they have numerous readers, and some admirers.

This is a man of interest to all—as illustrative of the philosophy of individualism—and I will proceed to discover what

I can of his character. If I mistake him in any respect, his friends will please correct my error. It may be of interest to the reader to state that, in my independent clairvoyant examination of a person, I usually let three or four hours intervene between each observation.—That is, between viewing him “objectively” and “socially” there is a space of about four hours, and so with all the other points of observation. While reading, therefore, the reader will allow himself to remember those time-spaces between each heading. I say this merely to explain my method.

Impressions on viewing him objectively. The material possessions of this organization are good, without abundance; and the arrangement of the temperaments is extremely favorable to contemplation, without urging the mind to any especial intensity or impetuosity. His vital system is remarkably excellent; promising a long duration of mundane life. The muscular system is less steady than the nervous; the latter less than the brain. This arrangement in his *physique* gives him a strong proclivity to out-door and manly exercise. Walking, not riding, is a favorite amusement. He is fond of breathing, for the pleasure of the process. This outward world is full of delights for him; existence itself is a conscious pleasure; physical things speak forcibly, but never twice, in the same manner, to his organism; and he realizes a species of anti-impulsive corporeal gratitude, so to say, for the enjoyments arising from a life in common with a world of diversified animation and varied scenery.

His form is compact and straight; it is slightly elevated above the heads of ordinary men, and looks emphatically indigenous to the soil of North American parentage.—That is to say, he appears like a real yankee—in a high state of refinement and cultivation. His countenance, which is inclined to the regular oval, is more serious than expressive; it is never beaming and radiant, but steady and reserved. In the development of his

features there are no striking irregularities ; yet when first you look him in the eyes, you are not quite certain about them ; they are full, partially concealed by the lids, moderately expressive, but never brilliant, severe, or penetrative. His mouth is regularly formed. It is not indicative of any positive trait of character ; no resentment, no sarcastic propensity, no irony, no smirking self-esteem, or foppish love-of-approbation ; and yet, on closer examination, you can perceive the traces of a vigilant intellectual reservation and a kind of self-cautiousness and restraint.

From the apparent external phrenological developments of his brain you would take him to be remarkable for nothing in particular, although the contour shows a plain inquisitive and acquisitive disposition within. But I am admonished to judge not from appearances ; the exterior of the temple gives a delusive idea of the character of its proprietor. In the disposition of his hair are visible no pretensions or display—sometimes there is a kind of Hibernian smoothness about it, with a somewhat similar termination over the forehead—which tends greatly to strengthen the delusion as to *who* or *what* this man is.

Place him before an audience with a great theme to state and view him in that position and capacity, and he looks the veriest personification of self-composure and disinterested benevolence—that is to say, he exhibits no especial interest in the people, or in the subject before him. He never lectures, therefore ; he only reads in a peculiarly entertaining and faltering style, as if the next word was a stranger to him, and the idea then being expressed the remotest from his mind, which perpetually surprises and fascinates the hearer, and wakens thoughts within him very different from those presented by the speaker.

Physical impersonations of thought, and oratorical gesticulations or embellishments, are wholly incompatible with Mr. Em-

erson's organization and modes of thinking. With a gentle, self-complacent, and don't-care-itive air, which is never objectionable—always without the least show of pedantic self-esteem, but with a species of manifest forgetfulness of both self and the people, which never gives the impression of absent-mindedness or disregard—he does sometimes, while reading his discourses employ his right arm. This is done frequently without any apparent imaginable reference to the nature and emotions of the conception then in process of utterance. In fact, this exclusive gesture oft-times seems perfectly useless—except for the purpose of keeping up a sanguinous circulation in the veins and arteries.

Here, again, the deception is deepened. You begin to conclude that merely *seeing the man* is no guide to his inmost character. This seems to be hidden from the world's gaze—*spiritus incognito*—with which the world has no right to meddle. His smoothly-developed head, his features, his quiet deportment, are so far removed from the exhibitory and conspicuous—he manifests so little spontaneousness, or nervous interest in what he is reading, and treats himself, his subject and audience, with so much composure, interlarded with a matter-of-course frankness which you did not in the least anticipate—that you conclude to shut your eyes, or look abstractedly at the speaker, and listen with your interior ear to the surprising utterances, and see with your mind's eye, if you can, the extraordinary character and capacity of the man. The lecturer goes forward with his reading. His propositions come on, without reasons of the customary sort. He argues not at all. You strive to make out what he exactly means, when—Oh, how beautiful!—a shower of cold, brilliant, diamond thoughts of the first water fall profusely upon your listening faculties; a spiritual aurora-borealis, sparkling with a thousand colors, streaks suddenly and magically athwart the horizon of your perceptions; you open your eyes

to behold the wizard of literature that did it, and lo! instead of an ideal being, clad in regal splendor, you see merely the plain, unvarnished, unostentatious, immovable Emerson—familiar as your next-door neighbor, and self-poised as a passionless counsellor-at-law. So seemeth this man, to my perceptions, when viewed objectively.

Impressions on viewing him socially. His social attractions are chaste, select, moderate. In this particular his tendencies are not profound. He is measurably influenced, but never moulded, or thrown into excitement, by his affections. He is never deluded, or beguiled into error and mistakes, by his social sympathies. Yet his nature vibrates keenly when a cherished cord of affection is broken. He has much private feeling which never comes spontaneously to the surface.

In the conjugal relation he realizes but partial interest and enjoyment, though he profoundly feels an integral love for Wife, and is considerably influenced in his intellect by it. But the Marriage tie is not earnestly sought by his social organism. In his affections, he makes but little distinction between the sexes: he is peculiarly and regally impartial. The conjugal element is entertained and hospitably treated by his nature as a valuable and suggestive guest to whom he is under no especial obligations; he cherishes it simply as a bosom *friend*, with whom converse is sometimes pleasing and profitable. Ordinary civilized marriages are without interest, except as illustrations. Tyranny and restraint in love are wrong.

“True love in this differs from gold or clay,
That to divide is not to take away!”

He is, however, warm and genial, and sufficiently isolated in this department; and can easily enter into an intellectual appreciation of the instincts and beatitudes of the conjugal estate. The fact that human beings sometimes love from instinct or

attraction, those who are spiritually inferior, or superior to themselves, rendering thus the conjugal tie temporary and incompatible with happiness, has caused him to declare that—

“’Tis written on the iron leaf,
Who drinks of Cupid’s nectar cup,
Loveth downward, and not up.
Therefore who loves of gods or men,
Shall not by the same be loved again.”

There is, also, a manifest moderation in his parental affection, though I should judge that in earlier periods of his life, this love was quite strong and influential. In fact, his love of wife, of children, of friends, of individuals, is tempered and rendered stately and serene by the overshadowings of the intellect. He does not design and will to discipline and subordinate his affections; but finds that, in his being and its relation to things and persons, they are thus already trained.

They obey, without resistance, the commandments and operations of his thinking faculties. Few men have less impulse to harmonize with intellect. There is no necessity of being on his guard; the affections know their lord and master, and quickly do his bidding. Mr. Emerson, therefore, has nothing to do but to be legitimately natural and wholly himself always. No saint ever more indignantly rejected all self-deception or affectation. In the profound sincerity of perpetual obedience to his higher nature, wherein lie the strength and mystery of his character, he breathes in and speaks out whatever may come to the door of his intellect—utterly regardless of criticism or rebuke. From his social nature, therefore, carefully transmitted through the channels of intellectual perception, we might reasonably expect a declaration on this wise—

“Of progressive souls all loves and friendships are momentary. *Do you love me?* means, do you see the same truth? If you do, we are happy with the same happiness; but presently one

of us passes into the perception of new truth ;— we are divorced and no tension in nature can hold us to each other. I know how delicious is this cup of love—I existing for you, you existing for me ; but it is a child's clinging to his toy ; an attempt to eternize the fireside and nuptial chamber ; to keep the picture-alphabet, through which our first lessons are prettily conveyed. The Eden of God is bare and grand ; like the outdoor landscape remembered from the evening fireside, it seems cold and desolate, while you cower over the coals ; but, once abroad again, we pity those who can forego the magnificence of nature for candle-light and cards."

Here intellect is seen in the act of dictating to the affections. A measured equability of soul is the point to attain ; from which justice and wisdom proceed, and true happiness is enjoyed. Anything which interferes with that condition is worthy only of subjugation. Loving foolishly, an avaricious fondness for children, an immoderate babbling and prating about conjugal relations and fixed unions, are denounced as beneath the true spiritual revealings of justice, and incompatible with true genius and social developments. Upon a warm-hearted and enthusiastic nature, Mr. Emerson's social sentiments, or ethics, would operate like the North wind upon the unfolded summer rose—chilling, cold, killing. And yet this man is quite a social being. There is something apparently paradoxical here ; which is mainly removed by the explanation, that he is social through his intellect. It is a friendship ; not a love—an attraction of thinking ; not of feeling. His loves can not be in slavery to individual attachments. Loves or anti-loves are phenomenal ; like the changes of an autumn sky—a species of metempsychosis, not to be mourned over, as children grieve over lost or injured toys ; but to be sped away, thus cheerfully making room for better guests, and to be meditated upon and revealed in words as archetypes of spiritual experiences too deep for tears.

Realizing no imperative attraction toward individual love, or the conjugal relation, *per se*, he necessarily gets married and divorced many times each year—that is to say, he sees, examines, and woos a certain thought or theme, loves it tenderly during the process, absorbs all the sweetness it hath for him, and then leaves it for something else, which is quite different. He, therefore, *espouses ideas*, keeps the conjugal and social elements gratified in this way, and yet does not take away aught which is essential to domestic equilibrium. So with his friendship. As a king of vast possessions and power would love his courtiers and ambassadors, so this man loves his friends and acquaintances—a fact which they would never surmise—as entities, as sources, who can impart *something* which is pleasing to his nature and particularly useful to his intellect. Or, if he can not gather from his associates fresh pabulum—if they have no good, interesting, and profitable thing to say—then, depend upon it, he is not *their friend* in any particular sense; though, with his kind and refined nature, it is impossible for him to feel himself an enemy to any person. Still he has strong intellectual sympathies, which resemble social attractions as nearly as sunlight resembles sunheat. Hence, where persons of importance are—persons who can say good things or who can understand wisdom-sayings—there, in their midst, like a simple unscholastic student, as much a youth as man, Mr. Emerson would wish to be entertaining and entertained. And he would then have great power upon those about him. In regard to ideas, he is extremely selfish, chaste, discreet, vigilant, aristocratic, avaricious. They come by laborious processes, not abundant ever; hence he treasures them. Finally, from this social nature there comes to me one short estimate—i. e., *Personal Independence*; which means, a freedom from prudish sympathies and all the irregular impulses of undeveloped and plebeian minds—a world within himself.

Impressions on viewing him Intellectually. There is a peculiar fineness and impressibility and strength to the substance and quality of this brain; which, therefore, gives out a keen, suggestive, practical, and influential *Intellect*. It is active, faithful, replete with self-integrity, and resolute; it is endowed with a vigor and a freedom which few men possess. Its power of variety is strong and available. Every faculty is begemmed and provided with eyes of the keenest and coldest vision; and each eye has an intellect exclusively its own. By which language, I mean, that this intellectual organization is employed at all points. It sleeps not at all. It is determined to acquire knowledge; and it will do much work while others rest. What a power of analytic generalization! It gives an analysis, a reason, a proposition, a demonstration, all in a single word; which even his most intimate associate is obliged to study in order to understand its import. This intellectual habit leads many persons into doubt and obscurity in reading his published works. Every faculty is like a digestive organ. It receives the essences of ideas, dissolves them, refines their properties, assimilates them with inherent forces, distributes their elements into a thousand different individualized forms; and finally, a small portion thereof, with a scholastic nicety, is precipitated upon paper; and so this intellect, in the very bosom of justice and self-integrity, writes all it clearly sees, as the sun paints your image on the daguerreotype plate. Mr. Emerson does not force his thoughts into diction; they urge him to that work; and the expression, not the ideas, are most likely to be original.

This intellect is internally opposed to system. The harness of logic, reasoning from point to point, as the feet walk over the earth, and all the slavery of superficial *consistency* is indignantly spurned. Consistency is the hobgoblin of little statesmen, philosophers, and divines. He will not hold himself responsible for things behind him. The present is the great occasion. Now

or never. Away with your imaginations of yesterdays and to-morrows: to-morrows always take care of themselves; this is your time to be, to do, to teach, to enjoy. The great present has its great demands upon you. Speak now what you think is bold, propulsive, irresistible, sterling words; let not this occasion pass; for to-morrow is an empty shade.

This intellect will not consent to reason, but temporarily, from causes to consequences; it is neither metaphysical nor philosophical. He must be *free* in his thinking processes, even though by the act of self-defence and emancipation he snaps the rigorous laws of prescribed philosophic order and continuity of conclusions, and exposes himself to the charge of inconsistency in reasoning, and inconsequences in his deductions. He is neither systematic nor continuous; his intellect inclines him to self-assurance and dogmatism. All law and order are spurned and forgotten by the authority of his nature. In its diurnal experiences and operations, it condemns all system as unauthorized by its manifold relations to the Universe. These myriad-fold sympathies, he thinks, prescribe myriad-fold liberties. If George Herbert, the poet of the seventeenth century, had fixed his exalted imagination upon Emerson's intellectual organization, with the express intention of wording his philosophy of mental individual liberty as authorized by man's infinite relations to the Universe, I doubt whether he would have given so faithful and palpable a description. (The reader may find this poem on page 110, Vol. III. of *Great Harmonia*.)

Herbert's lines describe most accurately the operations of Mr. Emerson's intellect and general nature. He is the king of his own consciousness: the Lord of creation. He might say "I am monarch of all I survey; my right there is none to dispute." He feels that it is an imposition, a breach of politeness, an insult to individual justice, to trouble his eyes or ears with things of common-place import. He wishes to live his own life; with

universal liberties and spiritual relationships; left alone, to realize that "head with foot hath private amity, and both have *moods* and tides." His intellect is resolved to know it all. "Nothing," in his opinion, "hath gone so far but man hath caught and kept it as his prey." Strengthened by this conviction "his eyes dismount the highest star"—the fountains flow for him, the earth doth rest, the heavens move—in short, he feels that Man is one world, and hath another to attend him." In all these things Mr. Emerson is mainly alone and thoroughly misinterpreted. To the steamboat captain, to the banker, to the financial cynic, to the peddler of pins and tapes, and to the retailer of New England theology, he is the veriest "transcendentalist and dreamer" that ever published vagaries to the world. But let a few brief years roll over this man's tomb; then observe what scholars and ascribed wise men will say of him.

No man guards more jealously the *individuality* of his mind. With his own eyes he must look at and read the universe. It is no recommendation that a system of ideas, or religion or science, has met with favor from majorities. Precedents are to be shunned as sandbars in the oceans. More *individualities* are wrecked in this way than any other. For himself, and away from a crowd, he must examine a matter, and, after a time, will give his testimony concerning it, as sincerely as if under oath.

As an intellectual companion on a walk, or a journey, how excellent is this man! Did you ever accompany him? How companionable! Although for ever dissatisfied with the most obvious view, or estimate of anything, and though inclined strongly, by virtue of his organism, to a species of contemplative generalization, in a single word, of some thought and person's character; yet, on a walk or journey, this man sees everything, learns all the particulars about towns, and cities, and countries, and about individuals of any note. He remembers

most accurately incidents, statistical matters, objects, localities, faces, and lives afterward, familiarly in the reminiscences thereof. From his writings or lectures you might get the impression of an unsocial, reflective, abstract mind; but a few hours' association with him would surely dispel your illusion, and develop in your judgment paradoxical ideas of his habits and character.

The operations of this intellect are wonderful, because unusual. Ignoring as he does all systematic thinking, there is seen no consecutive reflection, no progressive evolution of thought. He writes each day what that day brings him. In this manner he keeps a faithful record of his life with the world, and, when he has a book to publish or a lecture to deliver, these records are strung musically together, and thus, when you read or hear him, you learn simply what one man has thought, seen, and experienced. Truth, he thinks, is ten thousand times ten thousand sided; and though on each succeeding day he sees and believe *different* and opposite things, yet he but believes *truth* and not error. His intellect is of the generalizing kind. Hence every sentence is a thought by itself—a tree, a flower, a granite rock, a gem having no visible connection with preceding statements. Therefore a newspaper report of this man's lectures must place him in a bad light. His propositions might be reversed, or you might sometimes begin at the bottom of his page and read upward, without destroying the sense. Yet the careful diver may find a deep river of pearly significance flowing beneath all the words which come to the surface. But I can not give him credit for any *intentional* under-current of consistency, because he designs to say, in a few earnest words, everything he thinks. And so, his best and noblest ideas come out singly freighted with thought and wisdom. And it is a curious fact, that he frequently surprises himself with his own utterances; and gives to another mind, ideas which he had not himself conceived. He seems to withhold more than he com-

municates ; in this fact lies much of his popularity. There is a strange uncertainty about his words, the utterance of them, which rouses the imagination. They seem to be susceptible of various interpretations, according to the idiosyncracies of the hearer or reader. They are simple, brief, unexpectedly adjusted, half retrospective and half prophetic, ambiguously suggestive, and altogether, to a superficial thinker, Mr. Emerson's sayings are frequently dark, affected, disjointed, superlatively paradoxical and transcendently unmeaning.

All this springs from the peculiar constitution of his knowing faculties. His words and symbols and darkest sayings, however, most always appear in full court dress, chaste and dazzling, which secures an introduction for them into the first circles of the tallest society. Mr. Emerson gets admission as a writer into parlors where William Lloyd Garrison could not be tolerated. His knowledge of books is perceived by literary persons ; the lore of Platonic genius is supposed to have a resurrection in him. His memory of words is excellent ; in conversation he will quote from himself. No matter what the subject, there is the same intellectual nicety in the use of words indicative of a love of classical chastity and beauty ; it betokens, in fact, an austere, exclusive *individual* love of literary elegance, shining like a star peering through the folds of thick darkness—darkness only to common-place minds whose thoughts habitually act in straight-jackets, without the advantage of sufficient exercise and ventilation. From this *Intellect* there comes to me this one estimate—*Variety in Unity* ; which means, a mind of great versatility of talent in perpetual obedience to *individuality* of purpose and expression.

Impressions on viewing him morally. Some persons are fountains ; this is not. Some natures are springs ; this is not. But the receptivity of this moral constitution is extraordinary. In ability to absorb, appropriate, and impart, this man is well nigh

peerless. He puts into circulation all the ideas which enter his mind. But he is extremely conscientious and just to himself, which makes him vigilant that no "guests" or conceptions enter the inner being, except those he first weighs in the golden scales of criticism. In this respect, also, Mr. Emerson is alone among his admirers. The finest production of human genius, the greatest development of creative power, the sublimest deed of heroism, the most stupendous scene in Nature, the kindest exhibitions of humanity, the highest wrong committed against Right, the sweetest and freshest revelation of religious beauty and Truth, the most charming representation of female excellence and loveliness, must pass beneath his intellectual eye, as the animals walked before Adam, for an examination, conducted in his own quiet, imperious way, ere he consents to characterize them with a word, or feels the least interest in them.

In his moral nature Truth and Justice and Wisdom are revered. But his is exclusive, and thinks the most *apparent* idea or estimate of anything will well enough serve the moral demands of surface natures. As for himself, he must go deeper down or higher up for his knowledge of nature, men, and things. Judged by the obvious and popular rule of measurement, or examined upon the common platform of human ideas of religion this man would stand condemned as a *Skeptic*: yet, when you go deeper down, farther from home, and higher up in the regions of human conception, you will find him a firm believer in the fundamental principles of the Universe. We find him saying that "Belief consists in accepting the affirmations of the soul; unbelief, in denying them. Some minds are incapable of skepticism. The doubts they profess to entertain are rather a civility or accommodation to the common discourse of their company. They may well give themselves leave to speculate for they are secure of a return. Once admitted to the heaven of thought, they see no relapse into night, but infinite invitation

on the other side. Heaven is within heaven, and sky over sky, and they are encompassed with divinities. Others there are, to whom the heaven is brass, and it shuts down to the surface of the earth. It is a question of temperament, or of more or less immersion in nature. The last class must needs have a reflex or parasite faith; not a sight of realities, but an instinctive reliance on the seers and believers of realities. The manners and thoughts of believers astonish them, and convince them that these have seen something which is hid from themselves. But their sensual habit would fix the believer to his last position while he as inevitably advances; and presently the unbeliever, for love of belief, burns the believer.

“Great believers are always reckoned infidels, impracticable fantastic, atheistic, and really men of no account. The spiritualist finds himself driven to express his faith by a series of skepticisms. Charitable souls come with their projects, and ask his co-operation. How can he hesitate? It is the rule of mere comity and courtesy to agree where you can, and to turn your sentence with something auspicious, and not freezing and sinister. But he is forced to say, “Oh, these things will be as they must be; what can you do? These particular griefs and crimes are the foliage and fruit of such trees as we see growing. It is vain to complain of the leaf of the berry; cut it off; it will bear another just as bad. You must begin your cure lower down.” The generousities of the day prove an intractable element for him. The people’s questions are not his; their methods are not his, and, against all the dictates of good nature, he is driven to say, he has no pleasure in them.

“Even the doctrines dear to the hope of man, of the divine Providence, and of the immortality of the soul, his neighbors can not put the statement so that he shall affirm it. But he denies out of more faith, and not less. He denies out of honesty. He had rather stand charged with the imbecility of

skepticism, than with untruth. I believe, he says, in the moral design of the universe ; it exists hospitably for the weal of souls ; but your dogmas seem to me caricatures, why should I make believe them ? Will any say, this is cold and infidel ? The wise and magnanimous will not say so. They will exult in his far-sighted good-will, that can abandon to the adversary all the ground of tradition and common belief without losing a jot of strength. It sees to the end of all transgression. George Fox saw that 'there was an ocean of darkness and death ; but withal, an infinite ocean of light and love which flowed over that of darkness.'"

Now where is the person that fully gathers the author's meaning in this extract ? In it is there not something left for guess-work ? Yet, could you see truly, there is a river of independent belief running beneath these words, which even a saint might pray to possess.

In this moral organism there are strength, independence, hope, prayer, beauty, justice, sincerity, power. He is more self-just than self-sacrificing ; more fraternally just than benevolent. The delicateness of his nature disqualifies for outward, destructive, and constructive reform. He is a scholar ; loves the retirement of the study, and esteems the unapproachableness of self-seclusion. (Yet he is fond of travelling by virtue of his social nature.) Separated from the sagacity of his wisdom faculties, he has no standard of truth. Custom and condition are alike ignored as authorities. In social compacts and organizations of politics he has no faith in science, except so far as its isolated developments serve the purpose of illustrations. The system and obligatory order of science can not hold him a moment ; for system implies the impossibility of more knowledge on that subject. Independent, unconservative, and unsystematic *he will be*, come what may. The statement of any man or age will not answer him. He has his own questions to put, his own

statements to make, and even these he holds himself ready to affirm or deny as instinctive wisdom may authorize. Truth is all-sided. To-day he believes on one side, to-morrow on another; the third day brings a still newer faith, contradictory perchance to the first statement, and as antagonistic as the antipodes, but, in his opinion, none the less true and worthy of all reverence.

He has great moral sympathies for great themes; and especially for *a new man*, with something fresh and propulsive in his nature. Upon such a one, Emerson would fold his wings as a honey-bee on a flower. Successful and intrepid warriors, heroes of any age, reformers with freshness of heart and moral courage—for any Cincinnatus who is capable of turning up a new soil in thought, or art, or mechanism—for all such Mr. Emerson feels a peculiar interest. He loves and almost worships Power: but he would have it consonant with celestial currents. To be honored by a glance of recognition from this moral nature, you must have done something worthy of a soul. Let him be assured that you have accomplished a work of importance, no matter in what department of life, you may be sure that he will dispassionately direct his intellectual, inquisitive gaze upon the character with considerable interest. But be assured that he will not be led astray by his sympathies. You are a matter of passing interest to him—perhaps you will make a brief, luminous point in the writing of to-morrow; perhaps not.

Mr. Emerson's great strength lies simply in his unfaltering obedience to his own *individuality*. His personal justice and sincerity is complete. He is a true representative *egotist*; the sole proprietor of all he can see, hear, feel, think, comprehend; he is at large in the Universe, on the errand of knowledge, with nothing to hinder expansions or contractions, in accordance with "moods and tides," in his nature. He leaves no realm of thought unexplored. Everything must bow to genius, and be

consistent with the dictates of good nature. Everything must lend fragrance to his garlands; everything must bring a jewel to adorn his crown. Literature, the fine arts, science, tiny flowers, the great deep, that—

“Glorious mirror, where the Almighty’s form
Glasses itself in tempests—”

the stories of gods or great men, bold conceptions of—

“The strongest of creation’s sons,
That rolls the wild, profound, eternal bass
In Nature’s anthem—”

the starry heavens, together with all the experiences of farm and home, must be ransacked and made to subserve the development of genius.

Under operations of this moral organism, the common things of life ring with a strange sweetness of sounds. Everything is interesting. Beautiful gems are seen to hang on oft-neglected road-side bushes; trees mean something more than trees; existence has more temples of thought—more fields of varied beauty are seen; and the Universe is both more sublimely wonderful and more significant and familiar. This man is no socialist; but an intellectualist. He has deep, practical intuitions; sees inwardly and prophetically; states propositions partly to surprise others, to wake them up, and partly to develop them as individuals. He arrives sometimes at the summit of a Reason without the process of reasoning. Herein is manifested something of the female character. From this moral nature I obtain this one estimate—INTUITION.

Impressions on viewing him individually. In concluding this sketch I can not forego the desire to give the reader some definite idea of this man, when considered in his relation to the world. Associate *personal independence, variety in unity, and intuitive powers*, with the physical organization I have described,

and you get a very correct estimate of Mr. Emerson—that is to say, in accordance with *my* perceptions of him. Had he a social and intellectual organization developed in the manner of his moral nature, he could be, I venture to say, one of the most popular and influential constructive Reformers of our century. But taken as he is, there is the lack of that system which gives unity of action; a lack of that personal consistency which inspires confidence in others; a lack of that order which leads to combinations and consolidations of powers and persons without which nothing can ever be accomplished. All this has the effect to leave him with partial admirers in all polished literary circles, with an occasional worshipper, with no one to claim him as a complete savior; and yet thousands can date the beginning of their spiritual emancipation from some point in his life and works. He has encouraged, solely by his personal example, hundreds to live truer lives, to enjoy more of the freedom and grandeur of existence, to be reconciled to their own personal natures and idiosyncracies, to become each more *individual*, and finally to make the world more a paradise of beauty and freedom—a poem, a song, a study, a mystery, a problem—in short, he has done much toward making “the whole one cupboard of food, or cabinet of pleasure.”

In his psychological relations to the world, there is much in-harmony; though the difficulty consists in this: Mr. Emerson plants himself peaceably upon his individuality, and waits patiently for the world to come to him. This fact the world will understand only in the sense of eccentric antagonism. Hence the world and this man will never shake hands understandingly. He will not define his position to all minds; they must find it out by spiritual culture. As a materialistic transcendentalist, therefore, this man will be regarded by the majority. His own friends, even, will entertain quite different ideas of the character and value of the man. And so he is sure to be thoroughly

admired as a "genius" on one side, and as thoroughly denounced as a "visionary" on the other—and both will find themselves mistaken—and he will see himself misunderstood to the last.

If I were to speak of the value of this man to the world—to young persons of both sexes and to scholars of all ages and conditions—I should first regard him as an excellent *Example*. It would be very wrong for any person to follow him. The import of his whole life is simply this—*be like yourself*. Do not *imitate* in any thing any person; *but be a person yourself*. Leave all your childish longings after the creeds and formulas of yore, and be *individuals*—always earnest, sincere, and ready *to be all you can*, and nothing more. But how certain it is, even in this respect, that he has been wrongly interpreted. He can not be a leader. Yet the close observer of men and things in New England will at once perceive, in certain prominent teachers, distinct copyings in tone of voice, style of writing, and in speech, from this man, who tells mankind by his whole life *not to copy him*, but, like him, be true to the "moods and tides," of their own individualities.

There is one thing I would have otherwise—that Mr. Emerson's moral organism had *as excellent seeing powers* as his intellectual faculties. He would then see more of the spiritual, more of the beauties of the immortal state, and be all the more illuminated as a reformer. But where we have so much, why complain? In summing up, then, I would remark that this *Individual* is exceedingly valuable and important. To the world, he is a *phenomenon* which it can not explain; to his enemies, he is a kind and gentle nature which they feel no power to injure: and to his friends, he is a good and splendid man whose character they never quite fully understand.

Farewell! Dear reader. . . . May the memory of these truths never pass away; may the purest and most gifted spirits

